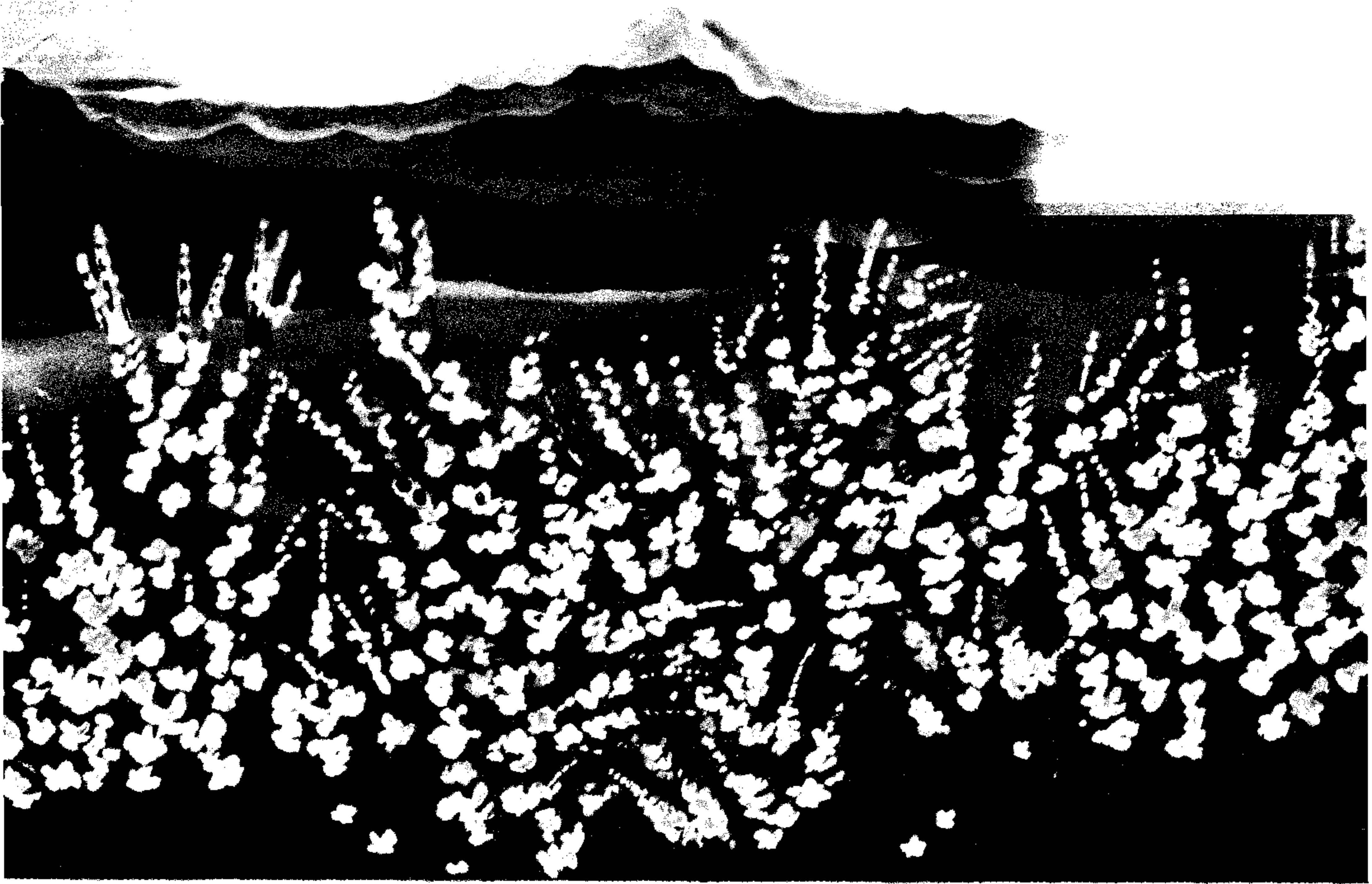




VOL. LXXV

JUNE 1970

Prabuddha Bharata

OR

AWAKENED INDIA



**ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS**



Prabuddha Bharata

Started by Swami Vivekananda in 1896.

A MONTHLY JOURNAL OF THE
RAMAKRISHNA ORDER

Editorial Office

P.O. Mayavati, Via Lohaghat
Dt. Almora, U.P.

Publication Office

5 Dehi Entally Road
Calcutta-14



Annual Subscription

India, Nepal, Pakistan, & Ceylon	Rs. 6
U.S.A.	\$ 4.00
Other Countries	14 sh.

Life Subscription

Rs. 150	\$ 100	£ 20
---------	--------	------

Single Copy

60 P	35 cents.	1 sh. 6d.
------	-----------	-----------

JUNE 1970

CONTENTS

The Universal Call of Religions	..	205
Sita, the Power and the Glory— <i>Editorial</i>	..	206
Letters of a Saint	..	213
Rudolf Otto— <i>Dr. S. P. Dubey</i>	..	214
Is Swami Vivekananda a Neo-Vedantist?		
— <i>Prof. Piyus Kanti Das</i>	..	216
The Youth in a Ferment		
— <i>Swami Smaranananda</i>	..	220
Science, Philosophy and Religion		
— <i>Dr. P. Nagaraja Rao</i>	..	223
What Inspires Me Most in Holy		
Mother's Life— <i>Clive Johnson</i>	..	228
The Logic of Mokṣa— <i>Dr. G. Srinivasan</i>	..	230
Research in Philosophy of Education		
— <i>Prof. P. S. Naidu</i>	..	233
Letter to the Editor	..	236
Musings of the Musafir	..	238
Notes and Comments	..	241
Reviews and Notices	..	242
News and Reports	..	243

Information for subscribers, contributors and
publishers overleaf.



Prabuddha Bharata

VOL. LXXV

JUNE 1970

No. 6

Arise! Awake! And stop not till the Goal is reached.

THE UNIVERSAL CALL OF RELIGIONS

And casting aside conceit, violence, pride, desire, wrath and possession ;
selfless and tranquil in mind — he becomes worthy of becoming one with God.

Gītā 18.53

Pride brings loss. And humility receives increase.
This is the way of Heaven.

Shu King 2.2.3

Humility is the root of honour ;
lowliness, the foundation of loftiness.

Tao Teh King 39.3

Him I call a first-class person indeed from whom,
Like a mustard seed from the point of a needle,
Have dropt anger and hatred, hypocrisy and pride.

Dhammapada 407.

Though the Lord be high,
Yet hath He respect unto the lowly.

Psalms 138.6

Call upon your Lord humbly and in secret.
Verily, He loves not the transgressors.

Koran 7.54

ONWARD FOR EVER!

Everything that is strong and good and powerful in human nature is the outcome of that divinity; and, though potential in many, there is no difference between man and man essentially, all being alike divine. There is, as it were, an infinite ocean behind, and you and I are so many waves, coming out of that infinite ocean; and each one of us is trying his best to manifest that infinite outside. So, potentially, each one of us has that ocean of Existence, Knowledge, and Bliss as our birthright, our real nature; and the difference between us is caused by the greater or lesser power to manifest that divine. Therefore the Vedanta lays down that each man should be treated not as what he manifests, but as what he stands for. Each human being stands for the divine, and, therefore, every teacher should be helpful not by condemning man, but by helping him to call forth the divinity that is within him. It also teaches that all the vast mass of energy that we see displayed in society and in every plane of action is really from inside out; and, therefore, what is called inspiration by other sects, the Vedantist begs the liberty to call the expiration of man. . . . Consciously or unconsciously, every man is trying to unfold that divinity. Man is like an infinite spring, coiled up in a small box, and that spring is trying to unfold itself; and all the social phenomena that we see are the result of this trying to unfold.



SITA, THE POWER AND THE GLORY

(Continued from previous issue)

SITA'S ONE FLAW

In the unfolding of Sītā's wondrous character only one flaw appeared—only once. Through that flaw destiny introduced the tragic power-play into her life.

When the dying Mārīca shouted, imitating Rāma's voice, 'Hah Sītā, Hah Lakṣmaṇa!' the trick of Rāvaṇa worked. When Sītā heard these shouts she lost her balance altogether and vehemently urged Lakṣmaṇa to rush to his brother's rescue. Lakṣmaṇa, who knew it was the work of Mārīca and that none could kill Rāma, would not budge from his appointed duty as sentry before the hut where Sītā was. Sītā lashed at Lakṣmaṇa with insulting words which fell on his ears like burning shafts: 'You evidently have designs on me, or you have been suborned by Bharata. These designs will not bear fruit. Having obtained Rāma as my husband, how can I desire any ordinary man? Before your eyes I shall give up my life.'

These words were too much even for Lakṣmaṇa and he left in search of Rāma, though he had a clear premonition of what was coming. Destiny was at work.

These words of Sītā, which on the surface appeared so unbecoming of her, were indeed crucial words which set the pace for the whole great drama of Rāma's life. But for these words Lakṣmaṇa would not have left. So Sītā shot the arrow with Rāma's unerring precision. Indeed her sole object was to send forth Lakṣmaṇa's powerful arm in aid of Rāma who, as far as she was concerned, was in peril of his life. To save the life of her husband, Sītā used Lakṣmaṇa himself as the missile. Whatever device was needed to make that missile potent, Sītā used remorselessly. She was not thinking what would happen to her image. Thought

of self was not there. Her whole concern was to save Rāma's life. She was not thinking of what people would think of her; she was out to save him who was her dearest in heaven and earth, by whatever means possible. If this was wrong, Sītā was guilty.

It has been said that Sītā paid all too soon for her treatment of Lakṣmaṇa. Another way of looking at this could be that this was what Sītā paid for the life of her lord. Afterwards, of course, she always called Lakṣmaṇa 'the clear-headed Lakṣmaṇa' !

SITA THE ASCETIC

If you want to see Sītā in her supreme power and glory, meet her in the *aśoka* grove, in Laṅkā, rather than after ascending the throne in Ayodhyā. So let us repair with Hanumān to the *aśoka* grove for a while. Vālmīki's description of this episode is beyond praise:

'It was the beginning of spring and the various trees of the garden had burst into bloom. Hanumān shot into the garden like an arrow. As he jumped from tree to tree, flowers rained. He walked over the marble and metal pavements, looked at the ponds, waterways, seats, pathways, bowers, pavilions, raised mounds with waterfalls and platforms with sunshades. There was a high thousand-pillared pavilion there, with a golden platform and coral steps, blinding the eyes with its brilliance. There Hanumān saw a lady in soiled garments, emaciated by fasting, as difficult to see as the first digit of the waning moon, like a flame enveloped in smoke due to suffering and penance, with tears and sighs immersed in sorrow and thought. Missing her beloved one and seeing all round only ogresses, like a fawn encircled by hounds, with her locks twisted into one long rough plait, she was obviously a lady used to happiness and unused to such miseries. This time the

grounds of his reasoning were correct and Hanumān inferred that she was Sītā.'

Here we meet the *tapasvinī* (ascetic) Sītā, indifferent to the world and to her own body, immersed in the thought of Rāma. This *tapas* (austerity) gave Sītā all the power she had.

'Hanumān thought to himself: "This is the fair queen of Rāma, who though lost to him physically is not lost to his mind. This is the lady for whom Rāma undergoes four-fold torment: compassion because she is a woman; tenderness because she is dependent on him; sorrow because she is his wife; and pangs of love because she is his beloved. Her form is Rāma's. Limb for limb they are in perfect agreement. Her heart is in him, and his in hers; only thus does he survive even for a minute. But for this I should take Rāma to be a cold-hearted man, continuing, as he does, to live without her instead of perishing."'

As Hanumān was thinking of meeting Sītā, there entered on the scene, in the small hours of the morning, Rāvaṇa. He had come to woo Sītā. Following him was a retinue of a hundred women, carrying lamps, fly-whisks, jars of water and wine, seats, parasol and staff.

Vālmīki describes the scene as follows:

'At the very sight of Rāvaṇa, Sītā shook like a slender tree in a gale. Sitting up and covering her body with her legs and arms, she wept. Rāvaṇa looked on her—she who, ever and anon, appeared to mount the horses of her thoughts and speed to Rāma's side. She appeared like fame soiled, future blasted, a sacred altar polluted, and a goddess forced to supplicate with folded hands. To that dejected and devoted lady Rāvaṇa addressed sweet words of love:

'"Why do you hide your beautiful body like this on seeing me? Have no fear; this is the usual *rākṣasa* conduct, this courting of others' women, or carrying them off by force. Still, I do not want to force you if you

do not have love. Here are vast riches and excellent comforts and pleasures. A gem of a woman and in my custody—how can you neglect yourself like this? Whatever limb of yours I see, there my eyes are fixed. Come, now; be my chief queen. What are you going to do with this poor recluse of a Rāma who observes vows and lies on the bare ground? I wonder whether he is even alive; and even if he is, he can never hope to see you or take you back from me.”

‘With tears, speaking slowly, Sītā replied: “Turn your mind away from me; take to those who are your own. I am the devoted wife of another, born of a great family. It is impossible that I should do anything unworthy. How can another’s wife become yours? Observe the conduct of the virtuous and act according to their example. Just as you should protect your wife, so should others theirs...”

“Resort to your own women. Are there no good men here to advise you? Or, if there are, why do you not listen to them? The king who is not self-controlled is the ruin of his people and his country. Everyone will delight in your ruin. You cannot tempt me with sovereignty or riches. As light is one with the sun, so am I one with Rāma. Restore me to him. Rāma is one whose friendship you should cultivate, if you want to maintain your position and avoid a terrible disaster. He is righteousness itself, and affectionate to those who resort to him. Otherwise ruin awaits you, for, though Indra may lay down his thunderbolt, though Death may pass one by, it will not be so with Rāma once his anger has been roused. You impotent *rākṣasa*! after Rāma had reduced the whole of Janasthāna to a desert, you basely stole me in his absence. If you had seen the two brothers you would have skulked away like a dog before tigers. Hide as you may, you cannot escape Rāma now.”

‘Rāvaṇa was incensed and said to Sītā:

“The more gently the suitor talks, the more does the woman insult him. My passion for you restrains my anger. For every word of scorn you have uttered, you deserve torture and death. I give you two months’ time, and if at the end of the period you do not yield, my cooks will dress you for my breakfast.”’

THE POWER THAT WAS SITA

Now think of the incredible achievement of Sītā as the captive of Rāvaṇa. If Rāvaṇa did not lay his rough hands on her and was waiting for her consent, it was not because of his good sense but because of Sītā’s inner powers. At one stage she revealed, may be unconsciously, that she had the power to reduce him to ashes. It occurs in the *Sundarakāṇḍa* where Vālmīki refers to her as *tapasvinī* (woman ascetic). If she did not use her powers, there were reasons for it.

She said: ‘O ten-mouthed Rāvaṇa, my own powers alone are enough to reduce you to ashes. If, despite that, I do not do so, it is because I have not Rāma’s behest to do so. Moreover, I have to conserve the power of my *tapas*. I am the wife of the great Rāma. You had no power to kidnap me. If, despite that, it was done, it was because the Lord ordained it for your destruction.’

Sītā said that it was to conserve her own *tapas*-won power that she was not reducing Rāvaṇa to ashes. Her *tapas*, we believe, was suffering so that in the fullness of time Rāma might vanquish the forces of evil personified in Rāvaṇa for the establishment of *dharma*.

She was not seeking her own release. If she was wanting that only, she could easily have escaped the ordeal after Hanumān had appeared on the scene. Indeed Hanumān offered to carry her on his back and cross the ocean at one leap. But Sītā calmly rejected the offer, for she did not wish to deprive Rāma’s arrows of their legitimate

privilege of rescuing her and humbling Rāvaṇa, who was swollen with insolence. Another reason for her rejecting Hanumān's offer was that she could not for the life of her deliberately touch another man's body. If she had had to touch Rāvaṇa's body, it had not been of her own will.

All these evidences indicate that this *tapasvinī* was not only not seeking Rāvaṇa's mercy, though completely in the grip of his physical power, but she was constantly blazing up in her own power and glory, and he dared not molest her. Moreover she was biding her time for the fulfilment of Rāma's mission in the world.

We may also notice that Sītā, in her encounter with Rāvaṇa, gave all the wholesome advice he needed if he was to be saved and salvaged. It was part of the mission which, as Rāma's *saha-dharminī*, she fulfilled in Laṅkā. Of course Rāvaṇa, destiny-driven as he was, did not listen to her advice. *Dharma* only indicates, it does not necessarily compel.

Devotion to her husband served as the feeder of all the noble and heroic qualities in Sītā. Her love for her husband was the *tapasvinī's* single-minded devotion to her Lord, which spiritualized her whole being and made it a mighty magazine of inexhaustible power and unthinkable magnanimity. Self was not her concern at all. If she longed for Rāma, it was also because Rāma's sorrow had to be wiped away. In fact her love broadened her sympathies so much that she was no more concerned about what happened to her.

If Rāma was sorely afflicted by the illusion of Sītā's execution conjured up by the magic power of the *rākṣasas*, she too was tried when, taken up in the *puṣpaka* (aerial chariot), she was shown Rāma and Lakṣmaṇa seemingly stretched lifeless on the field of battle. Although she was sorely grieved, with her heart torn asunder by this

tragic sight, her thoughts quickly travelled to Ayodhyā in sympathy with the aging Kausalyā, Rāma's mother, who had suffered so much in life.

'I do not grieve so much for Rāma or the mighty warrior Lakṣmaṇa', she said, 'as I do for that pitiable mother-in-law of mine who constantly thinks of the promised return of all of us from the forest.'

Sītā evinced the same magnanimity when after the fall of Rāvaṇa, Hanumān begged Sītā's leave to do away with all those frightful demon guards who had tormented her. She said: 'No, they were under the control of the king and only carried out his orders. So who can be angry with these servants? Now that Rāvaṇa is no more, they will not again threaten me. Listen to this ancient verse, Hanumān, which a bear once uttered before a tiger: "One does not retaliate because of another's wrong. Good conduct is the ornament of the good. Even when wrongdoers deserve to be killed, the noble should show compassion, for there is no one who does not err."'

THE FIRE ORDEAL

One can imagine with what longing Sītā awaited the first meeting with Rāma after the fall of Rāvaṇa. Vibhīṣaṇa led Sītā to Rāma's presence; but Lakṣmaṇa, Sugrīva and Hanumān were mystified by Rāma's strange mood of indifference indicating his displeasure with Sītā for some reason.

Sītā approached Rāma with trembling steps, and addressed him with quivering lips: 'Lord!' Then, shrouding her face with her garment, she wept. She stood with her head bowed in modesty. A bolt from the blue had struck her at the moment when she was least prepared for it and from the person from whom she least feared it.

Angry within himself, Rāma addressed these strange words to her: 'I have won you back in battle, after vanquishing the foe. What a man's valour can achieve has

been achieved. I have wiped off the insult offered me. I have carried out my resolve. The valour of Hanumān and Sugrīva, and the efforts of Vibhīṣaṇa, have all been fruitful.'

As Rāma uttered these words, tears welled up in Sītā's large eyes. Rāma got all the more furious and in the midst of the monkeys and *rākṣasas* spoke cruel words :

'You are now free to go anywhere. How could I take you back ? The *rākṣasa* has looked on you with lustful eyes, seized you by the hand, and kept you in his home for so many months. Who knows what else has happened ! Who knows what other indignities you have suffered ! Thus people will suspect a stain on your purity ; but the wife of an Ikṣvāku prince must be above suspicion of any kind. Therefore I am afraid we must part. I say this after long deliberation.'

The whole assembly was simply stunned. As these heartless, insulting words, uttered in public, fell on her ears, Sītā shrank in anguish while shedding tears profusely. Was it, after all, for this that she had lived through all the agony of her captivity ? What had become of her husband's love for her ? Never had he said a single harsh word before, and so unjust was his suspicion. Sorrow, shame, humiliation and anger contended with one another in her heart. She remained speechless for a while after her husband had spoken. There was an intense and painful silence in the assembly. Seeing Rāma's face, no one ventured to whisper.

But they had not to wait long. Sītā slowly wiped her tears and with difficulty began to speak. She said in a broken voice :

'Why do you, O valiant hero, speak these harsh words to me, as a common man does to a vulgar woman ? Upon my honour, I declare that I am not what you seem to think. Do not judge all women by the

conduct of the few. You know me and you should not have entertained any suspicion in your mind.

'It is true that the *rākṣasa* cast his lustful eyes on me, seized me by the hand, and kept me a prisoner in his palace. But how could I help it ? It was not my fault that the monster carried me off by force. He could only touch my body ; he could not touch my mind. He could only imprison this frame of flesh ; he could not imprison my soul. All the time, my mind, heart and soul were fixed on you and you alone, my husband. If, after living so long together, you do not know my heart, I am truly undone. When you sent Hanumān over the sea to Laṅkā, if only you had made known your mind, I would have given up my life then and there, and spared you all this trouble of building a bridge and this risk of waging a terrible war. In suspecting a stain on my honour, you have not considered, O wise prince, my immaculate birth and my stainless history.'

Having made this reply to her husband, Sītā turned to Lakṣmaṇa and said with tears streaming from her eyes and a catch in her voice : 'Prepare a pyre for me, O son of Sumitrā. That is the only remedy for this sorrow of mine. Suspected thus most falsely, I do not care to live any more.'

Lakṣmaṇa looked at the statuesque face of his brother and, as there was no prohibiting sign, went to prepare the pyre. When it was set ablaze, Sītā reverently went round her husband like a dutiful wife and, having bowed to him, approached the blazing fire. Joining her palms in prayer she said :

'If my mind has never strayed from my husband, O god of fire, the witness of the world, protect me ! If I, who am unjustly suspected, am really pure and unstained, O god of fire, the witness of all the world, protect me ! If the sun and moon, the day and night, the wind and the four quarters,

and all the gods in heaven know me to be pure in heart, O god of fire, the witness of all the world, protect me !'

With these words she went round the fire and fearlessly entered into it. Cries of 'Ah, ah !' on all sides moved even Rāma, who had been watching in tears.

Then arose out of the flames the god whom Sītā had invoked. Scattering the burning faggots he stepped out of the fire with Sītā, resplendent, in front of him. Handing her over to Rāma he said :

'Here is your Sītā. There is no sin in her. She was not untrue to you in word, thought or glance. Accept her without a word, I command you.'

Rāma thought for a while and then replied, his eyes still full of tears :

'Yes, there is no stain in Sītā, though she remained so long in Rāvaṇa's palace. But in the absence of this test virtuous people might have remarked that Rāma, son of Daśaratha, behaved just like a man of youth and passion. I too knew her single-minded devotion to me, but I allowed her to enter the fire so that the world at large would believe in her chastity. Rāvaṇa could never have violated her, for she was protected by her own effulgence. She is one with me, even as the lustre is one with the sun'—Sītā too had used the same words—; 'she is pure and she cannot be abandoned any more than one's fame. You are the object of all the world's veneration, and I must obey your beneficent words.'

Thus Sītā became another name for purity and chastity, so much so that all-devouring Fire did not touch even a thread of her crimson silk robe.

THE SECOND AGONIZING EXILE

Sītā did have a spell of happiness with Rāma in Ayodhyā after the coronation, and made her valuable contribution to the establishment of the *Rāma-rājya*, the rule of Rāma. But worldly happiness was not

her lot. She was a born sacrifice, a living and moving sacrifice.

Gossip about Sītā's purity started up again. People began to say : 'We wonder what sort of happiness Rāma enjoys with Sītā, whom Rāvaṇa forcibly carried off and kept in his custody. We too will have to put up with such things in respect of our own women : as the king so the subjects.'

Such remarks reached the ears of Rāma, and the result was the abandonment of Sītā on the other shore of the Gaṅgā, near the hermitage of the great sage Vālmīki. Sītā was then carrying in her womb the future heirs of Rāma.

Down the ages there has been controversy about this act of Rāma, this injustice he did to Sītā. But what was Sītā's reaction ? She undoubtedly suffered agonies, but remained patient like the earth from whom she had been born, perfectly convinced that her righteous husband treated her thus harshly only to uphold the *dharma* of the ideal king.

From the distance that now prevailed physically between them, Sītā, the perfect *saha-dharminī* that she was, played her part by praying continually for the welfare of Rāma and his subjects. She never expressed a word of reproach or complaint against him for the attitude he chose to adopt.

Kuśa and Lava, the two sons of Rāma, were born at the hermitage of the sage Vālmīki.

Rāma was performing the *aśvamedha* sacrifice in the Naimiṣa forest on the banks of the Gomatī. This sacrifice required the presence of the queen by the side of the king. Rāma did not take another wife, as he could easily have done, but instead placed a golden image of Sītā there, indicating in what regard he held Sītā.

Along with many other sages, Vālmīki also came to grace the occasion with the two sons of Sītā, whom Rāma had not yet

seen. Vālmīki so arranged it that Kuśa and Lava sang the *Rāmāyaṇa* before Rāma, who was deeply moved by what the story had to say about Sītā.

Rāma sent word to Vālmīki that Sītā was welcome to declare her purity before the assembly of sages. Vālmīki and all the sages and kings approved of the idea.

Next morning the sacrificial enclosure was full of sages, brahmins, kings, monkeys, and *rākṣasas*. The gathering sat motionless as stone. Sage Vālmīki entered, Sītā following him. It was as though Brahmā were being followed by the Vedas.

Vālmīki addressed Rāma : 'Sītā, abandoned by you close to my hermitage out of fear of popular gossip, will now prove, with your leave, her chastity. I say in truth, these twins, the sons of Sītā, are your offspring. Rāma, I am the tenth son of the god Varuṇa, and I do not remember having spoken anything false. I have done penance for numberless years ; but let me not enjoy its fruit if she has committed any sin by thought, word or deed. Rāma, I took her into my hermitage after satisfying myself about her purity.'

Now Sītā, who, significantly, was in ochre robes, said with folded hands and downcast look : 'If in my mind I have had no thought but Rāma, let the goddess Earth open and receive me into her bosom. If I adore Rāma with mind, body and speech, let goddess Earth receive me into her bosom. If my oath that I have known none but Rāma is true, let goddess Earth receive me into her bosom.'

As Sītā swore thus, a miracle happened. From out of the womb of the earth rose a grand divine throne borne on the hoods of a powerful serpent. Seated on it was the goddess Earth. She clasped Sītā in her arms and vanished within the earth.

There was a shower of flowers from the gods, who praised Sītā's character. The whole gathering stood spellbound. Leaning

on his staff and downcast, Rāma sat plunged in grief. Suddenly he exclaimed with anger and tears : 'O goddess Earth ! unless Sītā be returned to me, you will witness my wrath ; or, swallow me up also.'

The god Brahmā, who was witnessing the scene with the other gods, bade Rāma not torment himself. He reminded Rāma of his divine status as Viṣṇu and of the mission on which he had come to earth.

What was to our mind the climax of Sītā's life was her final appearance clad in ochre robes. The *saha-dharminī* Sītā of Rāma, his companion in righteous living, went with him step by step, through suffering and travail. She came out resplendent from the first fire ordeal. She bore him sons, provided him with heirs. But when the final call came to prove her purity she went one step ahead of Rāma and appeared in the robes of renunciation. Though Rāma accepted her as pure, she disappeared to the bourne whence there is no return.

Sītā the *yajña-bhūmi-sambhūtā*, the one who arose from the sacrificial ground and the daughter of Janaka, became the Rāma *saha-dharminī*, companion of Rāma in observing *dharma* ; then she became the *tapasvinī* (woman ascetic), and finally Sītā the *sannyāsinī*, the all-renouncer.

After her final purity test it is significant that Sītā did not claim partnership in Rāma's life but release from the bonds of the world. Her mission had been fulfilled, and now she disappeared leaving Rāma behind with all that she was—spiritual effulgence.

CONCLUSION

Such is the wondrous story of our Sītā, a story of power and glory.

The evolution of Sītā took place before our eyes as the sweet daughter became the glorious *saha-dharminī* ; the *saha-dharminī* became the *mātā-tapasvinī* ; and the *tapasvinī* became the *sannyāsinī*. At every stage

she remained a sweet, tender, feminine figure, yet Śakti Herself. Finally she transcended even her own purity, as it were, and became a phenomenon which beggars description. All that is best in Indian culture and religion, Sītā embodies in the most dynamic manner.

We are the scions of Sītā, Sītā the *sahadharminī* of Rāma, Sītā the *sannyāsinī*. She is our power; she is our glory; she is

our richest treasure. The future of the Indian nation depends on our following her way, the way of absolute inner purity, fearlessness, and sacramental-sacrificial living.

Let Sītā be worshipped in every home, as Vivekananda says: 'She, the ideal of the people, the ideal of the gods, the great Sītā, our national God she must always remain.'

LETTERS OF A SAINT

THE LORD MY REFUGE

Kankhal

1.11.1913

Dear—,

For the past few days you have been often in my thoughts. I was thinking that last time you enclosed in your letter two one-pice stamps, perhaps in the hope of getting letters from me; but I wrote only one postcard and so out of annoyance you were not writing letters to me for so long. I decided to write you a letter today.

However, I am glad to receive the news of your welfare. I am very pleased to learn that you are sufficiently benefited by my letters; and so I consider my labours fruitful.

In the realm of religion *śraddhā* (the inner disposition of humility going with sincere faith) alone is the cause of welfare. In the *Gītā* the Lord says: a person endowed with *śraddhā* obtains knowledge. In the *Kaṭha Upaniṣad* we find that when *śraddhā* was awakened in Naciketas he realized the Truth. In the scriptures on Yoga also we find great eulogy of *śraddhā*. There is this well-known saying: 'As one's disposition (*bhāvanā*), so one's fulfilment.' So, know this for certain that the cause of the benefit you have derived from my letter is your *śraddhā*....

Try to practise constant remembrance of God and pray to the Lord from within the heart that your mind may remain at His feet—then He will shower His grace on you. To be sure, in life there will be happiness and suffering. If one has devotion to His feet, then alone human birth attains fulfilment; otherwise it is all merely suffering the travails of *karma*.

Sri Turiyananda

RUDOLF OTTO

DR. S. P. DUBEY

Rudolf Otto (1869-1937) was one of the foremost German theologians of the early twentieth century. He was one of those seekers of truth who devoted a large portion of their life to the study of religions. He is keenly appreciated and cordially liked by Hindu scholars. His immense learning and philosophical acumen combined with subtle psychological insights made him one of the most original thinkers of the day. His fame as a discerning scholar of religious sciences crossed the boundaries of his land and within his own lifetime his reputation spread all over the world. He was one of the few Western theologians to formulate his ideas in the light of the Eastern religious traditions. His understanding of Indian religions, particularly that of classical Hinduism, is profound. He was a strong supporter of interreligious dialogue and felt that the religions of the East and the West could meet. In the opening words of his book *Mysticism East and West* he refutes Kipling's statement about the polarity of the two traditions and holds that East is West and West is East. Because of this approach he is highly esteemed by the members of Eastern religious tradition.

Otto was born at Peine in Hanover in 1869. He was a bachelor throughout his life and lived with his widowed sister in the beautiful university town of Marburg where he was Professor of theology for most of his scholarly career. He was offered highly esteemed positions in academic and public life, and was a member of Prussian parliament between 1913 and 1918. During the last years of his life he suffered a long illness, and died of a tragic accident in March, 1937. His house at Marburg was frequently visited by occidental and oriental scholars. He established a society of reli-

gion at Marburg which combined historical and practical interest in religion. He collected religious symbols and ritual apparatus of all sorts, primitive, oriental and Christian. His appreciation of the Eastern religious tradition was enriched by his trips to the East. In 1911-12 he went to North Africa, India, China and Japan. In his later visits to Near East and India (1925, 1927-28) he deepened his knowledge and awareness of the spirit of the East. A direct contact with Eastern religions gave him the opportunity of observing the religious phenomena, of meeting saints and scholars of the orient and of understanding religious texts more deeply. During these visits he established a broad background against which he was able to develop his theories.

The most important and the epoch-making book of Otto was produced shortly after his first journey to the East. *Das Heilige (The Idea of the Holy)* appeared in 1917. His wide and deep understanding of the religious traditions of the East and the West found clear expression in this book. Within a short period it was reprinted several times and translated into many languages. Its English translation by Prof. Harvey appeared in 1923. Thereafter Otto was invited to important lectureships throughout the English speaking world. He was also invited by the Calcutta University to deliver lectures on comparative religion. But because of his failing health he was unable to deliver them.

The central message of *The Idea of the Holy* is that religion is autonomous. This message is manifest in several other works of Otto, e.g. *Naturalism and Religion*, and *Philosophy of Religion*. This vital message remains relevant to the religious perplexities of today and shall remain so for the com-

ing generations as well. The book is used as a textbook for religion and theology in many Universities.

Though *The Idea of the Holy* clearly manifests the influence of Indian religions on Otto, much more direct treatment of Hinduism is to be found in some of his other works. He published a volume on the Vedic religion (not yet translated) where he deals with the Āryan deities and the idea of the deity. He found that the religious autonomy is evident in the thought of Śaṅkarācārya and is even more clear in India's religion of grace, which is inspired by the *Gītā*. In his *Mysticism East and West*, Otto compares and contrasts Meister Eckhart and Ācārya Śaṅkara and shows that Śaṅkara is primarily a mystic and a theist. His other work *India's Religion of Grace and Christianity* is a study of Rāmānuja in the light of Christianity. He finds that the Bhakti religion has interesting similarities with Protestant Christianity.

But he is clear about the fact that the former has not been influenced by the latter.

During the last years of his life, Otto was engaged in an exclusively textual study of the *Bhagavad-gītā*. A volume was published after his death under the title *The Original Gita*. Pursuing the line of his teacher; Richard Garbe, Otto claimed that the original *Gītā* was very simple and contained Kṛṣṇa's own words spoken to Arjuna in the concrete situation of the battlefield. The remaining text, which is full of doctrines of different thinking, is interpolation by several hands at several stages. He speaks of at least eight independent treatises added to the text.

In addition to these, Otto has done some other work in Indology which includes translation of the *Kaṭha Upaniṣad* and some Vaiṣṇava texts. He has also written a monograph on Tagore. His book *The Kingdom of God and the Son of Man* is an interesting study of Christian theology.

A martyrdom is always the design of God, for His love of men, to warn them and to lead them, to bring them back to His ways. It is never the design of man; for the true martyr is he who has become the instrument of God, who has lost his will in the will of God, and who no longer desires anything for himself, not even the glory of being a martyr. So thus as on earth the Church mourns and rejoices at once, in a fashion that the world cannot understand; so in Heaven the Saints are most high, having made themselves most low, and are seen, not as we see them, but in the light of the Godhead from which they draw their being.

— T. S. ELIOT (MURDER IN THE CATHEDRAL)

IS SWAMI VIVEKANANDA A NEO-VEDANTIST?

PROF. PIYUS KANTI DAS

Swami Vivekananda was an Advaitist. According to him, Brahman is attributeless, indeterminate and impersonal. Dr Satis-chandra Chatterjee, a well-known scholar, however, has put a new interpretation on Vivekananda's philosophy. In his view, Vivekananda is a neo-Vedantist. He says : 'By the Neo-Vedantism of Swami Vivekananda is meant the new Vedanta as distinguished from the old traditional Vedanta developed by Śaṅkarācārya.'¹ Śaṅkara's Advaitism is unqualified monism. It may be called, as Dr Chatterjee points out, abstract monism in so far as Brahman, the ultimate reality, is, according to it, devoid of all qualities and distinctions (*nirguṇa* and *nirviśeṣa*). Dr Chatterjee describes neo-Vedantism thus : 'The neo-Vedanta is also Advaita inasmuch as it holds that Brahman, the ultimate reality, is one without a second.'² As distinguished from Śaṅkara's Advaita, he says, it is 'a synthetic Vedanta which reconciles Dvaita or dualism and Advaita or non-dualism and also other theories of reality'. It may be 'called concrete monism in so far as it holds that Brahman is both qualified and qualityless (*saguna* and *nirguṇa*), it has forms and is also formless (*sākāra* and *nirākāra*)'.³

Dr Chatterjee opines that Vivekananda's Vedantic thought has two movements, a negative and a positive. The negative movement is 'the traditional approach to Brahman by the path of negation'.⁴ He quotes a number of passages from Viveka-

nanda's writings which negate the world and Personal God to illustrate what he calls the negative movement of Vivekananda's Vedantic thought. The negative movement, he says, posits formless, qualityless and distinctionless Brahman like Śaṅkara's.⁵ He then quotes a number of passages to illustrate what he calls the positive movement of Vivekananda's Vedantic thought. According to Dr Chatterjee, Vivekananda expresses the view that the universe and all that exist are Brahman. For him, it means that the phenomenal world is real. He quotes the following passage with the remark that it expresses the idea with greater force and clarity than some other passages quoted by him. He quotes : 'We now see that all the various forms of cosmic energy, such as matter, thought, force, intelligence, and so forth, are *simply* the manifestations of such cosmic intelligence, or, ... the Supreme Lord. Everything that you see, feel or hear, the whole universe, is His creation ; or to be a little more accurate, is His projection ; or to be still more accurate, is the Lord Himself.'⁶ By italicizing the word 'simply' Dr Chatterjee seems to show that the phrase 'simply the manifestations' means the real manifestations of the cosmic intelligence or Brahman. But the word 'manifestation' can be used by an Advaita Vedantist. An Advaita Vedantist, however, means by the word 'manifestation' *vivarta* or apparent manifestation. Vivekananda himself has explained the Advaitic meaning of the word 'manifestation' as apparent manifestation.⁷

¹ Dr. Satis Chandra Chatterjee's essay 'Swami Vivekananda's Neo-Vedantism and Its Practical Application' in *Swami Vivekananda Centenary Memorial Volume*, Swami Vivekananda Centenary Committee, Calcutta, 1963, p. 260.

² Ibid.

³ Ibid.

⁴ Ibid. p. 269.

⁵ Ibid.

⁶ Ibid. p. 271.

⁷ *Complete Works of Swami Vivekananda*, Advaita Ashrama, Calcutta 14, Vol. I, p. 363. (This and subsequent references to the same work are to the 1963 edition.)

In order to strengthen his position, Dr Chatterjee quotes other passages from Vivekananda's writings in which Vivekananda speaks of the relation between substance and quality or noumenon and phenomenon. In one place, Vivekananda said: 'It is the very noumenon which has become the phenomena.'⁸ It has been already shown that the word 'manifestation' does not necessarily mean real manifestation. The sense in which Vivekananda used the word 'manifestation' can only be determined on the basis of an understanding of the spirit of his writings taken together. The spirit of his writings definitely indicates that he used the word 'manifestation' in the Advaitic sense of apparent manifestation. In that case the meaning of the word 'become' in the passage quoted above is 'apparently become'. So, the statement that the noumenon has become the phenomena means that the noumenon has apparently become the phenomena. Dr Chatterjee himself has acknowledged that there are statements in Vivekananda's writings which indicate that the universe is an apparent manifestation of Brahman.⁹ He seeks to reconcile Vivekananda's statements that the universe is a manifestation of Brahman with the statements indicating that it is an apparent manifestation. He suggests that it will be found in 'Swami Vivekananda's reconciliation of Advaita, Dvaita and other forms of religion'.¹⁰ Here he seems to indicate that, according to Vivekananda, both the views i.e. the view that the universe is a real manifestation and the view that the universe is an apparent manifestation are true from different points of view. He describes Vivekananda's view of Advaita, Dvaita and other forms of religion as follows: 'Advaita, Dvaita, Viśiṣṭā-

dvaita and other types of philosophy and religion give different descriptions of Reality or the Absolute from different points of view. But they are all descriptions of the same Reality and are equally true as far as they go.'¹¹

Dr Satischandra Chatterjee has not quoted any passage which explicitly shows that Vivekananda believed in such a reconciliation. But passages are found in Vivekananda's writings which may appear to an uncritical reader as illustrative of the truth of Dr Chatterjee's statement. It may be mentioned here that Vivekananda recognized different standpoints of knowledge and levels of experience. Dr Chatterjee also acknowledges it when he says that Vivekananda's reconciliation 'rests on the recognition of different standpoints of knowledge and levels of human experience'.¹² But he has interpreted it in such a way as if the standpoints of the different levels of experience and knowledge are equally true. Let us see what Vivekananda said about it. He said: 'The infinite Being we see from different standpoints, from different planes of mind. The lowest man sees Him as an ancestor; as his vision gets higher, as the Governor of a planet; still higher as the Governor of the universe, and the highest man sees Him as himself. It was the same God, and the different realizations were only degrees and differences of vision.'¹³

It is clear from the passage quoted above that Vivekananda made a distinction between higher and lower standpoints of knowledge and levels of experience. His use of the words 'lower' and 'higher' makes it clear that to him all the different standpoints of knowledge and levels of experience are not equally true. What appears to be true in a lower level of experience is not

⁸ Quoted by Dr. Chatterjee, op. cit. p. 272.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid. p. 274.

¹² Ibid.

¹³ Swami Vivekananda, op. cit. Vol. VIII, p. 189.

true when viewed from a higher level. The ultimate reality is what appears to be true in the highest level of experience. This distinction is in conformity with the Advaita metaphysics. Advaita Vedanta makes a distinction between lower and higher standpoints of knowledge or empirical and transcendental experience. The ultimate reality is what is given in transcendental experience. In transcendental experience a spiritual aspirant finds that the Brahman is the ultimate reality and he himself is non-different from It.

Dr Chatterjee has also pointed that, according to Vivekananda, God is both Personal and Impersonal at the same time.¹⁴ Let us quote Vivekananda's own words on this point. He said: 'My idea is that what you call a Personal God is the Impersonal Being, a Personal and Impersonal God at the same time.'¹⁵ The passage quoted before as to the different standpoints of knowledge and levels of experience follows this passage in Vivekananda's lecture entitled 'God: Personal and Impersonal'. Vivekananda made this statement about different standpoints of knowledge and levels of experience in order to explain his statement that God is Personal and Impersonal at the same time. He meant that God is Personal when viewed from the standpoint of lower knowledge. He appears to be the Governor of the universe from the empirical level of experience. But in the highest or transcendental level of experience, God is Impersonal and indeterminate and is non-different from the Self.

The passage quoted below from Vivekananda's *Practical Vedanta* Part III will also strengthen our contention. Vivekananda said: 'This universe itself is the Absolute, the unchangeable, the noumenon; and the phenomenon constitutes the reading thereof.

For you will first find that all phenomena are finite. Every phenomenon that we can see, feel, or think of, is finite, limited by our knowledge, and the Personal God as we conceive of Him is in fact a phenomenon. The very idea of causation exists only in the phenomenal world, and God as the cause of this universe must necessarily be thought of as limited, and yet He is the same Impersonal God. This very universe, as we have seen, is the same Impersonal Being read by our intellect. Whatever is reality in the universe is that Impersonal Being, and the forms and conceptions are given to it by our intellects.'¹⁶

Vivekananda here expresses the view that the universe is a reading of the Absolute by the intellect. The Personal God is also a reading of the Absolute by the intellect. The universe and the Personal God belong to the phenomenal world. The Personal God is the same as the Impersonal God in the sense that the Personal God is a reading of the Impersonal God by the intellect. Here the phrase 'reading by the intellect' means that the Absolute or the Impersonal God appears to the intellect as the universe and Personal God. So, the universe and its creator, the Personal God, are true on the empirical or phenomenal level of knowledge or experience. Transcendentially speaking, the Absolute or the Impersonal Brahman is the only reality.

The mind or intellect, according to Advaita Vedantism, cannot grasp the nature of the ultimate reality. A spiritual aspirant can know the ultimate reality only by getting rid of his intellect or mind. Vivekananda said after what he had said in the passage quoted above from *Practical Vedanta* Part III: 'The Personal God and all that exists in the universe are the same Impersonal Being seen through our minds. When we shall be rid of our minds, our

¹⁴ Dr. Chatterjee, op. cit. pp. 272-73.

¹⁵ Swami Vivekananda, op. cit. p. 188.

¹⁶ Ibid. Vol. II, p. 338.

little personalities, we shall become one with It. This is what is meant by "Thou art That". For, we must know our true nature, the Absolute.¹⁷ Vivekananda here precisely says that to know the ultimate reality we must get rid of our minds. He clearly indicates that knowledge given by our mind or intellect is not true knowledge. Repeating the famous Advaita Vedantic maxim 'Thou art That' Vivekananda expresses the view that true knowledge is the knowledge of the Impersonal Brahman. Our nature is that we are Brahman.

Vivekananda's view of morality also makes it evident that he was an Advaita Vedantist. Doing good to others, according to him, is a principle taught by all religions.¹⁸

¹⁷ Ibid. pp. 338-39.

¹⁸ Ibid. Vol. III, p. 425.

For this, an attitude of selflessness is necessary. This attitude of selflessness, he thought, can be explained by Advaita Vedanta alone.¹⁹ The feeling of oneness with the universe is expressed in love and sympathy. This oneness of the universe is taught by Advaita Vedanta. So, Advaita Vedanta alone can be the basis of ethics.

The above discussion, it is hoped, has definitely established the fact that Swami Vivekananda was an Advaita Vedantin. Dr Chatterjee's view that he was a neo-Vedantin is based upon a preconceived notion and to prove this he has relied on some passages of Vivekananda's writings separated from their contexts.

¹⁹ Ibid.

The God above the God of theism is present, although hidden, in every divine-human encounter. Biblical religion as well as Protestant theology are aware of the paradoxical character of this encounter. They are aware that if God encounters man, God is neither object nor subject and is therefore above the scheme into which theism has forced him. They are aware that personalism with respect to God is balanced by a transpersonal presence of the divine.... They are aware of the paradoxical character of every prayer, of speaking to somebody to whom you cannot speak because he is not "somebody," of asking somebody of whom you cannot ask anything because he gives or gives not before you ask, of saying "thou" to somebody who is nearer to the I than the I is to itself. Each of these paradoxes drives the religious consciousness toward a God above the God of theism.

— Paul Tillich (THE COURAGE TO BE)

THE YOUTH IN A FERMENT

SWAMI SMARANANANDA

The student community today is in the throes of a revolution. The knocking about, the search, the unknown quest that we find in the student has also been the cause of revolt, of irritation against the existing state of affairs—political, social, economic. Those who condemn the revolt of the student are often old-timers who have lost touch with the changing nature of the world around them. It is worthwhile repeating the truism that the human mind—both individual and collective—cannot rest without change, like the universe around us, which is itself in a constant state of flux. 'The old order changeth, yielding place to the new' is only a statement of facts. Whether change is desirable or not, whether it is progress or regress is beside the point. A pragmatic approach to problems demands a recognition of the inevitability of change. If change is resisted by the old order, the change will have to come the painful way; otherwise, it may come the smooth way.

The student today represents this dissatisfaction with the existing order of things. He wants to break a new way out of it, to seek new horizons. What is special about this quest for change in the newer generation is its *universality*. The student unrest is not an isolated phenomenon, pertaining to a particular country alone. It has taken various forms in different nations, unless suppressed with iron hands by a totalitarian regime. It cannot be said that it is a political reorientation. Politics concerns only a part of human life, though, in this atomic age, the State tends to become more and more an all-powerful monster, controlling every aspect of human life. If the student is interested in politics, it is because he sees in it the instrument which is to control his future. It is the same as man's desire to

acquire wealth—an instrument to provide other wants.

Another aspect of the student revolt is the increasing concern of the new generation to bring about equality. Man can be considered to have risen higher, in the course of his evolution, in this search for equality and universalism, which represents an urge for unity—not only a search. This urge is in direct contrast to that of the medieval feudal lord, whose supreme unconcern for others was considered quite natural.

We are in an age of collective thinking. We cannot be immune from the thought-currents that are reshaping the world. In a narrowing world, this is inevitable. Man, though he is a thinking animal, rarely manifests this quality in a creative way, except through a few individuals. But when an individual sets the ball rolling, others take it up and add new dimensions to his thinking. This is what is happening in the modern world.

If you ask the agitating student, *individually*, what he is agitating for, he may not be able to give a coherent answer. He lends his voice to a joint demand. Notwithstanding this fact, this mass-thinking assumes such a force that it cannot be ignored. It makes the intellectual, the thinker, go deeper into these surface outbursts and analyse the causes that have contributed to these agitations.

It is again useless to condemn the agitation as bad, for the simple reason that condemnation is not going to stop the agitation. The old educationist, who is often in a fix and is perplexed to find that all his sermonizing does not quell the riots in the student's mind fails to recognize that there are deeper urges there that are the contributing

factors. The young man, who is on the threshold of life, needs answers to those problems which he has got as his legacy from his predecessors. He knows that the past generation cannot solve these problems, for these are the by-products of another revolution, which they staged when they were young. The solution to one problem is bound to give rise to another, though solving the one on hand. This fact, again, need not be remembered by the student; he is not a philosopher; he wants results. Therefore the younger generation has to seek a newer world—a world where the old values have to find new meanings, or die out giving place to new values.

Now, in this search for new values, the adolescent does not always exhibit original thinking. He tries to imitate. Of course, certain ideas attract him and certain others repulse him. He wants the freedom to practise what attracts him and avoid what repulses him. But as he grows up, he tries to rationalize his attractions. He does such and such a thing, because that contributes to such and such a common good. That is at least the way he thinks. It is no use challenging him. He will swear by it. He is not following it because so and so has said it. That is his own independent conclusion. It is difficult to convince him that he may himself change his ideas as he comes to see a wider spectrum of life. No, his ideas are formed once for all. This tendency to fondly stick to his conclusions, with a great amount of certainty, springs often from an unwillingness to part with his new-found freedom. He is no more the child to be told every now and then categorically what to do or not to do. Now he can fend for himself.

In such an intractable mood, providing the student with all sorts of sermons and trying to pin him down to set disciplines will never bring results. He needs to be reasoned with; he needs to be convinced.

It is not that every student will have to be dealt with individually, though it would have been better, if it were possible. But there is a representative type in every group, who characterize a certain way of thinking. It is the leaders of these groups who need to be convinced.

No doubt, such a procedure as suggested above is difficult in a world where there is a constant impingement from without, a world which has become a melting-pot of various cultures, civilizations, thought-currents, and economies.

But external dynamism becomes irrational and destructive, if it is not supported by inner dynamism, based on serious thinking. Every individual has to understand his own responsibility in society, before expecting others to fulfil their responsibilities. Before claiming our rights, we have to become conscious of our duties. The egalitarian ideal cannot be made to co-exist with the desire for absolute freedom, unless each individual is prepared to own his responsibility to the group.

The physical evolution of man seems to be over. Now he needs to evolve mentally and spiritually. Owning one's own responsibility in society is the first step towards this evolution. The young men the world over have to now understand and have to be taught that they can be their own masters, only if they own their responsibilities and do not get lost in fulfilling their irrational urges.

The question is, Can we provide the student with values that can stand the test of time and clime, but can always be readjusted to suit the needs of a new age? Can these values satisfy his aspirations, his new-found likes and dislikes, his new search for equality and universalism, his craving for a more humanistic society? Is it possible for egalitarianism to co-exist with the desire for absolute freedom? Can there be a society where these two ideals can com-

bine? Here comes the relevance of Vedanta and Swami Vivekananda to student problems. The student will refuse to learn from anyone who is not his archetype. He wants his teacher, too, to be young in his thought—never mind his physical age.

Swamiji died young—he never saw forty. All his work was accomplished within the course of ten years. He looked at the world as a young man, a young adventurer who wants to understand life and react and reshape the world around on the basis of his findings. He looked forward to the young men who would rise up to work for a resurgent India. His call was addressed to the young. Himself possessed of the exuberance of youth, he would impress those around him with his personality and thinking. It is surprising to note that his critics were usually the old guard. Young people adored him wherever he went.

His dying young has a significance for us today. As a result of that, his life and message remain youthful to us even today. But this may be only one of the reasons for Swamiji's relevance and appeal to us today. There are other contributory factors, too. Swami Vivekananda's life was lived on the plane of eternal values. He was concerned with applying these values to everyday life in the Orient as well as the Occident. He wanted the Vedanta, which was confined to the cave and the forest, to be brought into the home and the market-place.

The question is: Can the Vedantic values satisfy or not the urges and aspirations of the young student whose quest for certainty, equality and freedom has taken the form of irrational revolt? Revolt itself is not some-

thing to be admired, unless it is a longing for progress—progress, not in any narrow sense of the word, but as something that represents a gradual expanding of horizons in every field of life and thought.

Swamiji had placed before the young man the ancient values, which are nevertheless always ahead of the times, as the crucible in which the melting mass of discontent and aspiration was to be moulded. And these values hold good in every age.

It is in this light that Swamiji's ideas for the regeneration of India are to be considered by the student community. The irrational urge to reject out of hand anything from the past is also to be resisted, for the past can be thrown away only as much as we can cut off our own heads from our bodies. The old head will have to be applied in to new tasks and reorientated to suit new situations.

The scientific spirit calls for cognizance of historical facts. We are as much products of our own past as we are the moulders of the future. We may pull down a dilapidated structure, but we cannot reject the ground on which it stands. Our ancient heritage had been renovated to suit the modern age by Swami Vivekananda.

It is in this perspective that the aspiring youth today can learn many lessons from the call of Swami Vivekananda, whose dynamism had taken him far ahead of his time and made his teachings possess perennial interest. The writings of Swamiji are there preserved for us, and the searching student can find his own answers from those writings.

SCIENCE, PHILOSOPHY AND RELIGION

DR P. NAGARAJA RAO

Human life, its problems, its significance and the art and wisdom necessary for living a fruitful life towards the realization of the complete potentialities of men are not disclosed by a superficial look on human life. Life is the gift of nature, but beautiful living is the gift of wisdom. Reflective thought in man teases him, and the ache is remedied only by obtaining a philosophy of life. It is an intellectual understanding of the meaning of life, at the first stage. Among the different reflective activities of man, science stands out in all its splendour. It occupies the centre of the stage. It is one of the greatest achievements, the noblest activity, and has given us boundless opportunities to lessen our drudgery and to add to our material comforts. It has flooded the world with its marvels. Its gadgetry is what we stand admiring all the time. Its spectacular achievement in the modern world in association with technology has led some to believe 'that science is the very type and touchstone of all other kinds of knowledge' and the excellence of any discipline is judged by the degree to which it aspires to the condition of science. The worship of science has come to stay as the religion of our times.

We owe to the scientists all the comforts and pleasures of our life. It is churlish and ungrateful to deny them the honour for making our life comfortable, through the advancement of science. The nature of scientific knowledge is instrumental in its essence. It is the knowledge that is at the back and that provides the basis of technological advance. The correctness of scientific theory is judged by the evidence of its technological efficiency. The scientific

attitude is primarily *objective*, and it seeks to diminish the irrational factors indefinitely, though it cannot totally abolish them. It permits of no explanation in terms of intentions or purposes. It is the study of the facts and not of values.

The appeal science has for all arises from the answers it gives to our practical needs. We for the most part of our life, live in our activities and are agents of acts. In our activities we do not know enough to command success and our failure to use the world around us for our works, takes us on to technology and science. The success of technology gives us power. Power is the key to all our activities and is the means to all our ends.

Scientific achievement and technological efficiency have emancipated man from the precarious life of a nomad and ensured his survival from the threats of a non-human environment.

The limitations of the scientific outlook have not to be lost sight of. Science should not be 'let out of its bounds' or in the language of logic out of its 'universe of discourse'. It cannot give us the knowledge of the ends of life. It looks upon all the things of the world, including 'men and women' as objects, that are determinable, in terms of mechanical dimensions or biological units. The scientist seeks to manipulate men's minds as their bodies, by their stupendous powers of organization, we have today an over-organized world. This state of society makes inroads into the creativity of man for which freedom is necessary. No progress is possible without creativity or freedom. Mere cohesion of what is learnt is not enough. Progress implies cohesion and creative advance.

Further, science has put in the hands of men tremendous powers of life and death, e.g. the alarming nuclear power, but it does not tell us how not to abuse it and how to use it for the good of humanity. It is morally neutral. It produces on the one hand sulphonamide drugs and on the other poison gas missiles etc. It does not bother to teach us the proper use of its achievements. It is pragmatic in its attitude to things. It is silent at best about trans-empirical values e.g. God, Truth, morality and other values. It takes into its orbit the study of one abstracted aspect of Reality, the aspect which is calculable measurable and weighable. It is innocent about the imponderables. Their reality is not verifiable through the scientific instruments of knowledge, such as observation, experimentation, or through the analysis alone. Science is exclusively intellectual. When other disciplines of thought with different methods are presented like religion, philosophy and art, they are said to conflict with science and are incompatible to it. If religion is incompatible with science, then it is religion, and not science, which must go. Science has for its subject-matter a partial aspect of Reality abstracted from the whole, the aspect which is amenable to its methodology.

Science is necessary, but is not enough or sufficient. We need other factors for men to live in peace and nations in harmony. The Russian mystic Gurdjieff describes the state of modern man's mind. 'The inner state of man is like a house in which there is no master, nor any other individual capable of controlling the rabble of servants that is running it. All of the servants claim to be the rightful owners of the house and as a result of this claim the house is usually in the greatest disorder, the servants being in the wrong

places and doing the wrong work. The cook is in the garden, the gardeners in the kitchen and the butler in the stable, and whenever a caller rings the front-door bell and asks to see the master, the servant who happens to be nearest to it opens the door and replies that he is the rightful owner of the house.'

This graphic analogy discloses that man has to achieve integration at many levels. Integration with nature is achieved with the help of science and technology. The other integrations he has to achieve are integration with his fellow men among whom he has to live in peace and co-operation and the great integration of his own self with the warring members, in the shape of wild emotions, cussedness, and selfishness, mean motives and humiliating weaknesses. These two integrations cannot be effected without the discipline of a sound religion and a humane philosophy.

One can fondly imagine that one can live one's life with a sound commonsense, and not unduly bother about the spiritual longings. One might feel that one need not vex one's soul with impossible longings and unwise suppressions. Some might counsel us in commonsense and say, 'Do everything a little, and nothing overmuch and you will be happy. Develop every side of your nature. Give your mind, body and soul free and equal play; work, sleep, eat, drink, think, smoke and make love; use your temper on occasions but not too often; indulge in your senses, but not too much; worship but do not abase yourself before Him; help your neighbours but do not prefer him to your own self; take every pleasure as it comes, but take care to desist before you have had enough; hold any belief that attracts you, but never to the point of being ready to die for it.'

Mere physical comfort and animal health will not enable one to overcome

the tensions and the aches of one's heart. Indulgence will lull for a time our appetites only to re-emerge with redoubled vigour. There is the necessity to exert control over them. The crisis in the human civilization today is the result of the absence of both internal and external restraints. Living as we like or as the senses direct us is the malady of the age.

Sorokin writes in *The Crisis of Our Age*: 'We have seen the modern sensate culture enlarged with the major belief that true Reality and true value are mainly and exclusively sensory. Anything that was supersensory was either doubtful as a reality or being imperceivable by the senses amounted to non-existence. . . . Its first positive fruit is an unprecedented development of natural sciences and technological inventions. The first poisonous fruit is fatal.'

The advancement of science in the field of its technological applications has produced what is described by Sorokin as the 'sensate culture'. Sensate culture narrows down the horizon of man's destiny in his present life in the earth and to the full and fruitful exercises of his senses for the gratification of his physical and biological needs. Mere physical living and the vital enjoyment of animal lusts do not give peace to men's minds. Man does not live by bread alone, he hungers to know his destiny and place in the universe. Imaginative vigour and reflective thought tease men and with the wearing out of the vigour of sense organs, mere physical life and the round of pleasures cease to interest men. Science no doubt places in the hands of men immense instruments for their comfort. The uncertainty of human life and the horrors of death add to the fears of man. Man feels that he is living in a universe which has no meaning and sees

the only destiny for him is in being swallowed by death.

Scientific knowledge has given us not only power to manipulate physical nature but also the techniques to manipulate the minds of men and recreate them in the image of a machine. Power is in its essence morally neutral. It is amoral. There is always the possibility of its being misused, spelling the destruction of not this or that nation but the extermination of the entire humanity. Power cannot set itself into action and that has to be done by the human agent. He has to prescribe the proper ends for power to work. That involves not only the knowledge of ends that are ethical, but also the firm resolve to harness powers to secure the ends and in the enterprise to withstand the temptation to use power for selfish and non-ethical ends. It involves an integral education and discipline. The knowledge of the ends, the preference of the right ends and the will to put them into action, all are necessary. Without them we cannot establish the proper relationships between science and organization on the one hand and the human values on the other. We need faith in the values of Truth, love and non-violence; our behaviour is the product of our beliefs and faith. If we merely believe in the physical and biological nature of man, our values would be nothing more than might and cunning. With the alarming developments of the nuclear weapon and the rudimentary, unregenerate emotions of men in charge of it, one fears that in one of the unwary hours we ourselves may destroy our civilization which we have taken centuries to create and develop to its present state.

The life of man living in the shadow of sensate culture does not permit him to complete development of his potentialities. It gives reins to the executive in man and

muffles the voices of the ethical and the contemplative with the result that we have a tribe of *rājasīc* men, full of vigour and verve without wisdom. The typical man of sensate culture, believes in this life and its tangible ends and distrusts all trans-empirical values such as God, immortality, Truth, Dharma, etc. He banishes reflections on life and its ends as speculative nonsense and waste of time. Violent, active, and aggressive life he lives in the pursuit of power, wealth and energy, elbowing out his fellow rivals and seeking all the time to dominate them. He is restlessly active doing something. Peace and quiet are anathema to him. He believes in restlessness and loves to titillate himself with excitement from sports, drug and sex. All the time he is self-assertive and dogmatic seeking to dominate others and exploit the weak. His gods are industrial progress and military prowess. Men in the domain of sensate culture do not care to discipline the mind or their appetites. They are just impulsive and do not believe in any type of restraint or inhibition. They are best described as huge animals.

The qualities that we acquire in a sensate climate of thought do not help us to establish or build an integrated personality. Without self-integration we do not acquire the necessary faith nor the power of will nor code of conduct which is required of us to establish a just society where all can co-operate on a basis of equality with perfect freedom for individual development. This faith must burn into our hearts and percolate in our being. The unity of existence, the brotherhood of man and the dignity and the divinity of men are ideals that can help us to build a happy and just social order.

The process of self-integration has to be effected with intense moral discipline. We have to work hard to overcome the ape in

us, which infects us with its lusts and afflictions. We have to liberate the divine essence in us to integrate ourselves. Before we begin the moral discipline we should have a firm faith in the general truth of religion about the unity of existence and the spiritual nature of men. It is such a faith that can enable us to integrate ourselves. It is again such a sound faith that alone can energize us to establish a new social order which is economically just, politically sound and aesthetically beautiful. The realization of the fundamental divine value of all existence, alone can make us experience fellowship. Once the truth of the fellowship of all dawns on us, all our narrowness breaks down and the vision is realized and we feel with Gandhiji there cannot be happiness for any of us until it is for all.

The two integrations referred to, namely (1) the integration of man with his own conflicting passions and blinding impulses and (2) the integration with fellowmen in society, are to be achieved by faith in religious values and moral truths. If we believe in absurd creeds, we do atrocious activities. Things first happen in the mind before they happen in the body. The malady of the individual neurosis, social confusion and international anarchy cannot be cured by science and technology alone. It is the discipline of a rational and humane religion that can cure them. Religion is the art of the inward life of man. It teaches man through the instrument of morality to effect changes in his personality and through the grace of God, seek to incorporate moral values in human society. Religion makes for unity and brotherhood of men. It binds men and is never a barrier. It gives the total view of things and makes us realize the essential nature of man. Hence man needs science and religion to integrate himself with his

own divided self and society at large. All the three integrations help men to be happy and fruitful. The first enables him to subdue physical nature and harness her powers to give him comfort. The second and third enable him to overcome self-division and establish a just social order for all to grow to their best. The role of philosophy as a reflective discipline comes in to correct our prejudices and dogmatic cocksureness about any single discipline. It encourages in us the critical faculty which prevents us from becoming victims of demagogues and propagandists. Philosophy helps us to examine our belief in the light of reason. It has a purifying effect on human faith and life. 'Philosophy is examined belief.' Religion is lived morality. All the three disciplines—science, morality and religion—are equally necessary for men to live their life and realize their destiny. These three disciplines help us to overcome 'stupid fanaticism, commonplace materialism and dishonest sophistry.'

'Man is man so long as he is struggling to rise above nature, and this nature is both internal and external. Not only does it comprise the laws that govern the particles of matter outside us and in our bodies, but also the more subtle nature within; which is, in fact, the motive power governing the external. It is good and very grand to conquer external nature, but grander still to conquer our internal nature. It is grand and good to know the laws that govern the stars and planets; it is infinitely grander and better to know the laws that govern the passions, the feelings, the will, of mankind. This conquering of the inner man, understanding the secrets of the subtle workings that are within the human mind, and knowing its wonderful secrets, belong entirely to religion.'

— Swami Vivekananda



WHAT
INSPIRES ME
MOST IN
HOLY
MOTHER'S
LIFE

CLIVE JOHNSON

There has been no saint in history quite like her. For unlike other great religious figures, Holy Mother never announced her greatness. Buddha, Christ, Kṛṣṇa, and even Ramakrishna revealed their divinity to the multitudes any number of times; but this gentle, serene woman kept the door to her inner Being closed to the eyes of the world.

Her utter self-effacement, simplicity, and unparalleled humility were not only reflected in her life as a great saint, but in the highest form of human expression as well—that of a mother's love for her children. Perhaps it was this remarkable ability of Mother to synthesize these two levels of expression, the human and the divine, that enabled her to serve as the keel of the Ramakrishna movement as it grew in force and influence. Though its limbs and heart were directed by any number of devotees and monks, Mother ever remained its soul.

Her womb bore no children, yet she claimed every creature as her own. And like the mother she was, she loved them all impartially—the thief and the monk; the prostitute and the chaste wife; the weak and the strong. 'I am the mother of the good; I am the mother of the wicked,' she once declared in a moment of rare self-exposure.

Such total and unqualified surrender of self in the service of others is possible only for a being of the highest order; one who, out of supreme love for man and a desire to rescue him from ignorance and misery, assumes the garb of poverty and the demeanour of simplicity.

Two incidents can be told that serve to illustrate her self-effacing love for others. Once a woman, who was mentally unbalanced, behaved immodestly before Sri Ramakrishna. He scolded her sharply for her behaviour. When Mother heard of this, she said to her companions: 'See what he has done. If the girl acted foolishly, why didn't he send her to me? Why did he scold her?' Then she asked for the woman and said to her: 'My child, if he is annoyed by your presence, don't go to him. Why don't you come to me?'

On another occasion, Mother nursed a group of devotees that had contracted malaria while visiting her at her native village of Jayrambati. Milk was scarce in the village, but Holy Mother went from door to door collecting a small amount from each villager. Although she pressed the devotees to stay, they felt awkward being served by her and insisted upon leaving. When they were about to go, tears began to flow from Mother's eyes, and her face became red and swollen. As the bullock

Her life was an extended act of giving.

cart carrying the devotees moved slowly away, Holy Mother followed it on foot, stopping every few paces and then followed it again. Finally, the devotees persuaded her to return. She watched the cart with unwavering eyes until it was out of sight.

Those who understood who she really was behaved like little children in her presence. Swami Brahmananda, though President of the Ramakrishna Order and a man of powerful and decisive character, visibly trembled when he was with her. Perspiration would cover his brow. With her own cloth, Mother would wipe his face.

Once he said of her: 'How ordinary and simple she appears: Even the Incarnations cannot keep divine moods under control. Sri Ramakrishna manifested them outwardly. But it is extremely difficult to understand Mother. How she has kept us deluded by her motherly love!'

Swami Vivekananda, that lion among

men, would often be overwhelmed with emotion when visiting her. Transfixed by awe, he would find himself unable to enter her room. Then Mother would come out, take him by the hand and lead her son inside. These were among the few who, because of their own exalted character, were granted a glimpse into hers.

How the world would have trembled had but a fraction of the power of Kālī flashed from those benign eyes! But she preferred to keep them indrawn, and serve her children like an ordinary mother.

And like children, we go on eating, and sleeping, and playing with our toys. And like a mother with a heart full of infinite and tender love for her little ones, she waits. She waits for the time when we will at last throw aside our toys and, with a cry of victory on our lips, run into her outstretched arms.

It is essential for the joyous revealing of that great Mother, that she be first surrounded by the mighty circle of these, Her daughters, the Indian women of the days to come. It is they who must consecrate themselves before her, touching Her feet with their proud heads, and vowing, to her their own, their husbands', and their children's lives. Then and then only will she stand crowned before the world. Her sanctuary today is full of shadows. But when the womanhood of India can perform the great Arati of nationality, that temple shall be all light, nay, the dawn verily shall be near at hand.

— Sister Nivedita

THE LOGIC OF MOKṢA

DR. G. SRINIVASAN

Mokṣa is the central concept of Hindu philosophy. A logical analysis of this concept discloses certain assumptions and implications which are worth our attention. In the very first place it is to be noted that *mokṣa*, which literally means liberation or freedom *from* bondage, is not regarded as a 'negative' concept but as a 'positive' one; it is a state of being and not a state of 'nothingness'. What 'exists' in this state of being is the soul in its transcendence, where it is said to be *sat* (Existence), *cit* (Consciousness) and *ānanda* (Bliss). These are to be understood not as 'separated' from each other but as each involving the other and the three together as constituting a single state of being.

The basic assumption underlying the concept of *mokṣa* is that it is the *eternal* state of being of the soul. Hence it is that all the Hindu philosophical systems believe that *mokṣa* cannot be said to be 'produced' by any means. For, what is produced in time is destructible and hence if it is to be indestructible it must be said to have no beginning in time. This is a postulate which is generally accepted by Hindu philosophers and accordingly, they have held the view that *mokṣa* cannot be said to be produced in time and is hence indestructible or eternal. But what is eternal in this sense is *beyond* time and *mokṣa* thus comes to be placed beyond the temporal order of existence. This, however, raises several questions which are more frequently asked than answered.

The first question that arises is, if the soul is *eternally* free, how did it come to be involved in a state of bondage? The usual answer given to this question is that 'involvement in bondage' is not an 'act in time' on the part of the soul, but is itself 'begin-

ningless'. But though bondage is 'beginningless', it is not eternal, since it can be removed. Here we come across another postulate of Hindu philosophy: some beginningless entities are *not* indestructible.

Now the two postulates may together be stated as follows; the postulate underlying the concept of *mokṣa* is, what is indestructible is beginningless; and the postulate underlying the concept of *bandha* (bondage) is, some beginningless entities are *not* indestructible. If the postulates are so stated, there will be no logical contradiction between them, since the latter postulate is a particular negative proposition which, being the sub-contrary of the converse of the first postulate would neither be deducible from nor contradictory to it. There will be hence no inconsistency in a system which admits of a co-affirmation of these two postulates. Moreover, it must be noted that these two postulates do not belong to the same order of reality and it will not be correct to hold them in juxtaposition. In other words, both *mokṣa* and *bandha* are not beginningless in the same sense. *Mokṣa* is beginningless or eternal in the sense that it transcends time and remains so always; but *bandha* is throughout a temporal process and it is beginningless only in the sense that its beginning cannot be fixed in time since time itself begins with it.

This view however leaves a basic problem unsolved. For, if bondage is beginningless and if there was no time when it was not there, it amounts to saying that the soul was never free, and what in the light of this statement, have we to understand by the eternal freedom of the soul? The eternal freedom or *mokṣa* is perhaps to be understood as being constantly there along

with *bandha* without being affected by it. For, what is eternal cannot be affected by what is temporal and much less can there be a transition from one to the other. These, again, are our assumptions underlying the concept of *mokṣa*. Accordingly, the 'fall' from liberation to bondage comes to be interpreted as purely logical and not temporal, while the reverse process comes to be interpreted as 'realization' and not as attainment.

All the Hindu philosophical systems are thus committed to the view that *mokṣa* eternally characterizes the soul unaffected by the temporal process of bondage. But this raises the question, if *mokṣa* of the soul is eternal and unaffected by bondage, who is it that is really bound? Three possible answers would suggest themselves to this question. They are: nothing is bound and bondage itself is a falsity; a reality other than the soul is really bound, and not the soul; the soul is really bound and is yet basically unaffected by it.

No system seems to hold the first alternative, even though some critics try to reduce the Advaitic view to that position while criticizing it. Advaita Vedānta believes that bondage is an appearance and it is the soul that appears to be bound. Bondage which is an appearance cannot be described either as existent (*sat*) or as non-existent (*asat*) but has a peculiar existence (*vilakṣaṇa*) of its own. Being an appearance, it certainly cannot affect the basic nature of the soul which is one of eternal freedom.

Unlike Advaita Vedānta, Sāṃkhya is dualistic and realistic and it accepts the second alternative. It seeks to maintain that *puruṣa* appears to be bound but is not really bound at all; bondage as well as the process of liberation really belongs to *prakṛti* (primordial Nature), since *puruṣa* is ever free. But this is a position which the Sāṃkhya system cannot consistently main-

tain. For *prakṛti* is a nonsentient reality and bondage as applied to it can mean nothing more than evolutionary activity. But the evolutionary activity itself takes place for the sake of *puruṣa* who alone is the *bhoktr* (enjoyer). But, to be a *bhoktr* is to undergo worldly experiences which, in other words, is the state of bondage. Thus we find in the Sāṃkhya system an attempt to maintain the eternal freedom of the soul and yet ascribe *bhoga* (enjoyment) to it. This can be done only by regarding the soul's *bhoga* as purely extrinsic to it, in the sense that the soul 'suffers' experiences without undergoing any change or modification of its nature (since any change or modification belongs to *prakṛti* in Sāṃkhya); accordingly, liberation for Sāṃkhya would mean realization of freedom from such extrinsic *bhoga*. Thus we find that the Sāṃkhya system seeks to maintain the eternal freedom of the soul by attributing bondage to an alien reality, but fails to do so, except by attributing it to *puruṣa* as well, however extrinsically it may be.

But this brings us to the third alternative which is the view held by the Viśiṣṭādvaita and Dvaita systems. According to these systems, bondage is *real* (not an appearance) and it really characterizes the soul during its empirical existence; but eternal freedom is the essential nature of the soul and it *will not be affected* by bondage.

It is now clear that the approaches of these several systems to the problem of the correlation of the freedom of the soul to its bondage are not far different from each other because of their identical basic commitment to the *eternal* freedom of the soul. In safeguarding the eternality of the freedom of the soul, they are compelled to regard bondage as in some sense extrinsic or superficial (however real it may be) to the soul so as not to affect or modify its basic eternally present freedom. An im-

portant consequence follows from this view : if bondage is only extrinsic or superficial to the soul and if the eternal freedom of the soul subsists in spite of it, then whatever we do in the temporal process of bondage will be of no positive relevance to the eternal freedom of the soul : moral acts would possess only a *negative* significance inasmuch as they are necessary only to remove the hurdles that lie in the way of our realizing the state of eternal freedom which we inherently and eternally are ; but they in no way, positively contribute to that ultimate good (*parama-puruṣārtha*). *Mokṣa* thus is not directly constituted out of our moral acts but is in itself eternal and perfect and is only to be realized as such. Hence it is that withdrawal from the temporal order of existence is regarded as the primary concern of the individual in the classical Hindu philosophical systems, while a life of moral involvement and ethical action is to be accepted and lived only in so far as it helps him towards *that* end.

Another question which is closely linked with the concept of *mokṣa* is, if bondage is beginningless and if there was no time when it was not there, how are we to assert that the soul is eternally free and is to be realized *as such* by it in future. This cannot be because the soul 'remembers' a stage when it was not bound, for there was actually no such temporal stage. If memory is thus ruled out, what is left is anticipation. In anticipation, man *conceives* a transcen-

dent state of eternal freedom which he seeks to realize. There is an inner urge in him to seek to realize eternal freedom and this can be explained only on the assumption that he is already *aware* of eternal freedom in some measure or other. For one cannot seek anything of which one knows nothing and to seek a transcendent state of being necessarily presupposes one's basic 'awareness' of it. This is another postulate (whether one agrees with it or not) which seems to underlie the concept of eternal freedom, and obviously this circuitous reasoning is intended to establish the eternality of *mokṣa*.

There is, perhaps, another more direct means of affirming the eternality of *mokṣa*. It is by pointing out the human possibility of 'stepping out' of the temporal order of existence so as to be in direct contact with the eternal freedom of the soul. This is said to be possible only through intense meditation or *yoga*, and for one who has directly experienced a state of freedom through such means, logical reasoning about its authenticity would be unnecessary. His standpoint would be then 'experiential' and an 'experiential' truth lies beyond the scope of logical corroboration or refutation. Logical reasoning can at best work out its implications and interpret the significance of the temporal order of existence from that standpoint. The various Hindu philosophical systems are instances of such deductive interpretation.

RESEARCH IN PHILOSOPHY OF EDUCATION

(Continued from the previous issue)

PROF. P. S. NAIDU

A surprise now awaits us. It is said that as the result of researches in the field of cosmic radiation, matter can be transformed into energy, and energy crystallized into matter. The laws of the indestructibility of matter and conservation of energy find the ground under their feet slipping away dangerously. The law of conservation has to be written off as a bad debt.

A similar doom is overtaking the law of causality. The law of indeterminacy or uncertainty formulated by Heisenberg has dug the grave for causality. At the moment, it is the statistical law of averages that rules the roost and not causality.

With the materiality of matter dissolving into the immateriality of energy, with the laws of conservation completely written off, and with the law of causality replaced by statistical averages, one wonders what is still left of the original conceptual structure of classical science.

Let us pursue this line of thought. When Einstein proved the untenability of the 'ether' hypothesis, he was teaching a most useful lesson to the scientist. He showed once for all the absurdity of externalizing and concretizing concepts which are to serve merely as working hypotheses fabricated by the human mind. The renowned French scientist Poincaré observes in his *Grammar of Science*, quoting Karl Pearson, 'Law in the scientific sense is essentially a product of the human mind, and has no meaning apart from man. It owes its existence to the creative power of his intellect. There is more meaning in the statement that man gives laws to Nature than in its converse that Nature gives laws to man.'

The preoccupation of the scientist with the sub-microscopic structure of the nucleus

of matter has proved to be a blessing. In this realm the scientist has seen matter vanishing into waves and the waves themselves vanishing into nothing. So the entire superstructure of science will have to go and out of the shambles will arise a brand-new conception of science, a conception which will be shot through and through with spirituality. It has already arisen, only the scientist has to lift up his eyes and see the new horizons in science. He has to see the hand of God behind the puzzling phenomena in his nuclear physics, and realize the purpose these phenomena have in the mind of God. Then there will be no puzzles. Without being conscious of it, the scientist is spiritualizing his science, and it is this spiritualized science that the ordinary teacher of science in the ordinary schools has to learn. He has to fill his mind and soul with this God-permeated new science. He has to become intoxicated with godliness as seen in the new science. He has to become a deeply devotional and spiritually inspired teacher of science, getting his inspiration from the new science itself.

And how should a teacher of science, himself inspired by the new spiritual approach to the knowledge of scientific phenomena, impart his inspiration to his pupils? Here, our young research scholar comes in with the draft outline of the methodology for teaching science without a materialistic and atheistic bias.

Science is being taught and ought to be taught to very young children in the elementary classes. But in teaching science to young and plastic minds the seeds of moral degradation should not be sown by the denial of God and by ridiculing values aesthetic and moral. The best method of

achieving this is not to begin with pulverized scientific events in puny test tubes, and weakling micrometres, inclined planes, and pendulums, but to take the child into grand awe-inspiring and at the same time magnificently beautiful forms and phenomena of nature—the majestic Himalayas, the mighty Ganges, the magnificent landscapes, the sublimely beautiful waterfalls and rainbows, the vast firmament and so forth, and point out the beauty, harmony, orderliness, sublimity, and often awe-inspiring nature of these phenomena; and drive home to them the fact that it is the hand of God that has made them. By every conceivable art and technique the teacher should forge powerful links in the minds of small children between nature and the Maker of nature, so that the moment they see anything lovely, grand and magnificent in nature their minds will immediately soar up to God. He should constantly point out that the orderliness of the seasons, the regularity with which night follows day and day follows night, the inevitability of like producing like—all these are due to Law (*ṛta*), which God has laid down; and that everything has a purpose,—a purpose that lies in the mind of God. In this way, the minds of children should be filled with adoration for God, love for God and even fear of God. Let the minds of children be constantly habituated to the perception of the presence of God in everything. Thus all the first knowledge to be imparted to children in the elementary and pre-school stages, and all the first experiences to which they have to be exposed, should be oriented to *Theos* (God) and *teleos* (purpose)—which is what our young research scholar received through illumination. After this grand and elevating knowledge has been given to the children, the teacher of science may then proceed to tell them what the ordinary science curriculum wants him to convey. By all means let him teach all the geography, general science,

history, or whatever else he wants to teach; but let everything be so taught that the presence of God is vividly seen by the children in everything and at all times.

At the High school stage the boys and girls should be given all the instructions that the science curriculum demands, but all this information should be leavened with the spirit of *Theos* and *teleos*. This is how this leavening could be achieved:

1. First of all, before starting, say, 'Mechanics and Hydrostatics', strongly impress on the minds of young learners that all the laws of science they are going to learn are the creations of God and that they are there to serve God's purpose in this world and in the universe of which our world is a part.

2. Then proceed with the usual laboratory experiments and generalizations, and theoretical expositions.

3. Revert to the purpose of phenomena, specially those phenomena which defy scientific explanation, such as the behaviour of a cooling mass of water below 4°C.; the mysterious dropping out of half the number of chromosomes in the human ovum and sperm when they meet; the inclination of the earth's axis at 22.5° to the horizontal and so forth—each one of these has a purpose in the larger economy of the organization of life on this earth which God has ordained. Find out this purpose and explain it to the children. Read to the children a quotation like the following from Alexander Taylor, the great British thinker:

'Science is not the whole of life; it is not even the whole of knowledge.... the more scientific we make our science,... the more remote it appears to be from all contact with actuality, and the more completely do they take on the character of hypothetical inference from assumed postulates, which are themselves declared to be no more than hypothetical.'

Similar quotations may be easily collected from the writings of top-ranking nuclear

physicists, biologists and depth psychologists. The young boys and girls should be taught that 'scientific truth' is only partial truth and that scientific laws are only working hypotheses. When they fail to work they are discarded. The history of science is full of such discarded laws.

Thus may faith in God and love of God and His handiwork be instilled in the minds of young learners by the proper teaching of science.

At the next higher university or college stage a new orientation should be given to the study of advanced science. The present fashion is the 'interdisciplinary' approach to knowledge in humanities. An identical approach should be made to scientific study also. We have had enough of specialization, of depth in knowledge without breadth, of knowing more and more about less and less—all this has led us nowhere. Let us not pulverize and atomize knowledge. Let us have a total global approach. We have interdisciplined history, geography, sociology etc. into social studies. Let us interdiscipline science, philosophy of science, history of science, logic, ethics, aesthetics and metaphysics into one grand Natural Philosophy which will lead students Godward.

All students of science in universities and colleges should be made to read the profound writings of great contemporary scientists such as Jeans, Eddington, Haldane, Whitehead, Schrödinger, Alexis Carrel etc.—writings which have revealed the true foundations of experimental science and the meaning of the phenomena observed in the sub-microscopic realm.

The highest reaches of science—the creative reaches attained by research—should be made accessible only to students who have a well-developed moral and spiritual nature. Like the great sages of old, the research leader in science, who must be a sage himself, should first test the moral and spiritual maturity of the student and then

only admit him into the research laboratory.

This in brief is the methodology which our young researcher in philosophy of education evolved out of the illumination he had. This is how he attempts to spiritualize science teaching by introducing *teleos* and *Theos* into science curriculum and science teaching.

Our young inspired researcher has very useful advice to give to the teachers of science in High schools and ordinary Degree Colleges. It is in two parts, a negative or prohibitive part and a positive, constructive and commendatory part.

Addressing the young teachers brought up in the late twentieth century atmosphere, he says :

1. Do not sow the seeds of Godlessness in young minds by wrong methods of presenting scientific 'facts' and 'laws'.

2. Do not pour contempt on values—specially spiritual values.

3. Do not dethrone Deity and enthrone matter and brute force in His place.

4. Do not teach that 'matter' and 'motion' can explain everything.

On the constructive side he says :

Bring home to the minds of children that

1. all that science reveals is the creation of God ;

2. all natural phenomena have a purpose and that purpose is God's purpose ;

3. objectivity in science is a myth ;

4. classical conceptions of matter, energy, movement, space, time and causality are all illusions ;

5. measurement and quantification have very limited validity ;

6. discursive analytical reasoning in science cannot reveal Truth ;

7. separation of values from fact is a grievous blunder.

As for yourself (the young science teacher) study carefully the history of science since Galileo's time and see for yourself that the road along which science has travelled is

liberally strewn with the corpses of dead theories by which science once swore as gospel truth, but which are now left on the wayside to rot. Science is thus a most untrustworthy guide so far as human destiny is concerned. Above all have the following quotations written in big bold letters on placards, and hang these on the walls in the laboratory, in the lecture halls, in the library, in the school corridors and in your own room at home :

1. True science sees God and His handiwork in all the experiments inside the laboratory and outside in nature.

2. True science sees the will of God in the laws it formulates.

3. True science instils reverence, humility and understanding, appreciation and humble acceptance of aesthetic, moral and spiritual values.

4. The aim of true science is to create in your minds *faith* in God and *love* for God.

Realize these aims.

Ungodly science is an unthinkable evil !

With this advice our young researcher claims that he has solved the problem of desecularizing science and respiritualizing it.

And certainly he has !

(Concluded)

LETTER TO THE EDITOR

Dear Swamiji,

May I say we have fully discussed Swami Nityabodhananda's reply to Dr S. J. Samartha, representative of the World Council of Churches, Geneva, in *Prabuddha Bharata*, December 1969 and consider it quite unexceptionable !

However, I subjoin a gist of our arguments on some fundamental issues raised by technology and also as following cross-fertilization of world cultures today.

Modern man is living in the marvels and wonders of this scientific world that Plato's primitive cave-man could never have dreamt of.

Unquestionably, the new influences arising from science and technology i.e. Radio, TV, atomic power, automation, space travel, existentialism etc. have brought about revolutionary changes in our life and led to revised thinking in many respects in the field of theology and morals, so that many old religious dogmas

are now going into the melting pot. For instance, the following salient facts have special relevance to our times :

Concept of God : As a matter of fact many modern people now hold to the scientific concept that God is not the 'Man Upstairs'. He is not running the cosmos from 'out there'. But God is now mostly envisaged as the ground of all being and abiding in all humanity and the universe. And beyond the beyond, 'Neti, Neti'.

Karma and Reincarnation : It is axiomatic to believe in the law of *Karma* or Cause and Effect. It is inherent in the cosmos as the law of gravitation. Further, no sane man can think that this life is the first or the last. Nor can any religious man pretend that salvation can be worked out in one short life. Hence the ancient Hindus looked beyond this life to future births.

Special Revelation : There is now a definite challenge to any such claim in the

interrogation raised: 'Can any one say, unique and final revelation has been given by God to my people, on my satellite, of my sun, of my galaxy?'

Heaven: In the cultural efflorescence of our twentieth century the conception of life hereafter also seems to be changing as we are now confronted with the logical argument: 'Men imagine a Heaven where no suffering, no death, no separation, no pain, no injustice are allowed to enter. But to wish for such a heaven is to wish for something which, if given, would be intolerable. A perfect world would be a world without striving, without growth, without any possibility of progress, a boring static world, utterly monotonous and quickly unendurable.'

Hell: The notion of any horrifying hell also requires radical re-thinking. As an eminent theologian has recently remarked 'We believe in God. If God exists and is eternal omniscient existence, how can hell exist? God is in hell too. Then, it is no longer a hell. It is heaven to remain there with God.'

In this context, we were almost shocked to read that any development in science and technology could be claimed to have roots in the pre-scientific Biblical teaching. I quote from *The Churchman*, published from St. Petersburg, Florida, U.S.A. and acclaimed as an *avant-garde* religious journal today. In its October 1969 issue a learned writer observes: 'Our first space scientists were tortured (Galileo) or burned to death (Bruno) by the Catholic Church. Calvin, the Presbyterian, was burned to death at Geneva as was Dr.

Servetus, who anticipated Harvey in the theory of the circulation of the blood. Copernicus was so fearful of the Roman Church that his wonderful discoveries in science were held up.' etc.

We have just succinctly presented our views vis-a-vis our expanding scientific horizons and when the spirit of 'Aggiornamento' is now in the air.

Cosmic Consciousness or our Divine Destiny: To cap all, we may refer to Dr Bucke's most thought-provoking *magnum opus* on 'Cosmic Consciousness'. Dr Bucke projects his prophetic vision of the future as under:

'Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakable intercourse. Sins will no longer exist, nor will salvation be desired. Men will not worry about death or a future, about the Kingdom of heaven, about what may come with and after the cessation of the life of the present body. Each soul will feel and know itself to be immortal. ... The world peopled by men possessing cosmic consciousness will be as removed from the world today as this is from the world as it was before the advent of self-consciousness.'

As is the final verdict of the *Bhagavad-Gītā*, 'All mankind is born for perfection.'

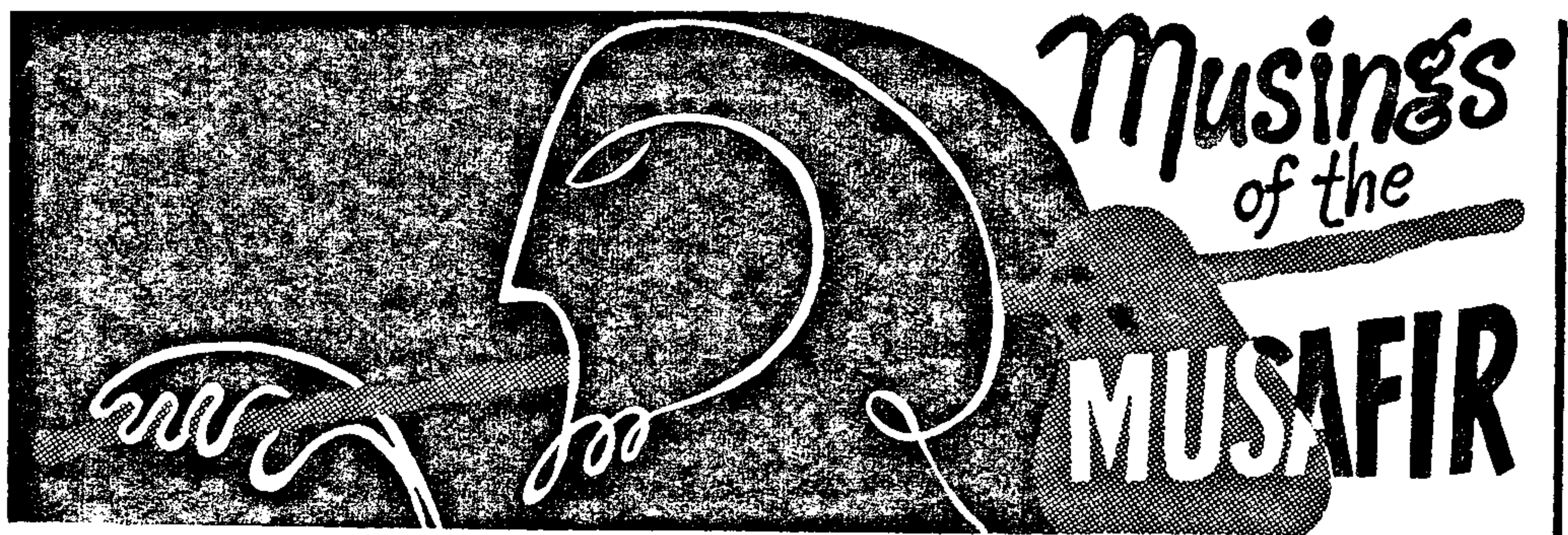
This is our humanistic dream and to all this we say 'Amen'.

With best wishes,

Surat

13 Dec., 1969

Yours sincerely,
Mulchand Deomal



ENTHUSIASM FOR ONE'S BEST AND THE HIGHEST

Thus teaches the *Dhammapada* 'on Earnestness':

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not lie, those who are thoughtless are as if dead already. Verse 21.

Having understood this clearly, those who are advanced in earnestness delight in earnestness, and rejoice in the knowledge of the Ariyas (the Elect). Verse 22

These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana, the highest happiness. Verse 23.

If an earnest person has roused himself, if he is not forgetful, if his deeds are pure, if he acts with consideration, if he restrains himself, and lives according to law,—then his glory will increase. Verse 24.

By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm. Verse 25.

Fools follow after vanity, men of evil wisdom. The wise man keeps earnestness as his best jewel. Verse 26.

Follow not after vanity, nor after the enjoyment of love and lust! He who is earnest and meditative, obtains ample joy. Verse 27.

There have always been some people in the world who seriously believed that whatever they believed in was right, what they did not believe in was wrong. And they thought they had the right—because they believed so—to make others believe as they did, for this was for their good, as they understood it. Of course their understanding could not be wrong, for they believed in it. So they went out to make others believe as they did and fashion the thought, culture and society in the manner of their believing. And the world groaned under their overbearing ministrations. These were the notorious bigots of history to whom the

world owed perhaps the 90 per cent of its miseries. Bigots came from all spheres of life and so the world had to feel their impacts in all its spheres. The strongest thing of all was that once in a while there arose powers to fight bigotry and they had necessarily to be greater bigots if they were to cope with entrenched power of bigotry.

These men, being men of their own convictions, manifested power and did things in their own fashion. But vain-glorious and egotistic as they were, their deeds were not pure; neither did they follow any universal moral law. Their actions brought in reactions which continually engulfed them.

They no doubt reaped the harvest of their deeds but it had to be shared by the community. Innocent people suffered a great deal. We say 'innocent people' suffered. But who were those people? They were the good people; you may say goody-goody people. These people professed to believe in the moral law. But they hardly developed any power of conviction. They wanted to live inoffensive and non-controversial life. They wanted to live peacefully. They wanted to live and let live.

Behind the facade of their innocence was langour; behind their belief in moral law was their incapacity to do things energetically; behind their inoffensiveness was non-commitment to the moral law; behind their love of peace was fear of losing the security and comfort of compromises; behind their wanting to live and let live was not so much anxiety to let live as to live. They practised cowardice and hypocrisy to minute details.

The result was the conviction grew all around that Dharma cannot deliver goods and the good do not matter. Religion is a mumbo jumbo affair. The weak profess it; the strong enjoy and rule the world in their own fashion. It is a strange irony that the religious did infinitely more in every land to bring infamy on religion than the irreligious. If I profess religious faith, but have no light in my eyes, love in my heart and flame in my conviction then I have ill served my religion. I have proved that religion only makes man like me! Then, why should people, after having seen me, prefer to follow the path of religion?

True, some people believe in goodness, morality, self-restraint, truthfulness. But how much? And how long? With what amount of energy are they ready to back up their so-called faith? What amount of blood are they ready to shed of their own? What amount of hardship and suffering are they ready to undergo for the sake of truth?

What you are not ready to give your life for, you love that not.

The trouble in the world is that the bigot always musters more courage, energy and enthusiasm for his cause, however awful, than the good, however noble their cause.

The need in the world always has been that the believers in the moral law, principles of ethics and higher idealism were more earnest. It is but right that like half-hearted science, half-hearted religion cannot deliver goods. Half-hearted religion is irreligion, hypocrisy. How can it work like the flame and the thunder? Of true religion the golden vigorous flame has always been the symbol in India. The high moral principles were kind bursting thunders as taught in the Upanishads. Fire that purifies and thunder that tells truth above every other noise are not seekers of sanctions but prevailing principles. When a person embodies these principles he becomes a mover of the world, quickener of history, awakener of souls and a prevailing phenomenon and a pervasive, persuasive and impressive reality. You may kill him but he laughs and lives on. You may gag his mouth but his voice penetrates deeper in human heart. You may leave him behind but he always walks ahead. You may not agree with him but he fascinates the heart as the most agreeable.

Above all loud strifes his gentle voice drones on like the soothing lullaby. Over all the wreckage of hopes, dreams, achievements in the passage of history his assurance peculiarly sparkles. In the midst of deepening confusion his example shines like the pillar of certainty.

No deluge can wash away the rock he has provided. No passion can cloud the clarity he has brought. No medley of words can blur the meaning he has revealed. No screen can hide the reality he unveiled.

These are the earnest people of history

who carried themselves to the logical conclusions of the moral law: 'not I but thou', or 'everything' is but I. They purified their thoughts and deeds of all selfish dross. They acted with consideration and compassion. They always practised self-restraint. They shed all vanities and sought to the last the eternal verity. Their acts were pieces of vibrant luminosity.

They gave life because they had found it. They gave all because they have nothing to lose having found all. They lifted everyone because they had ceased to fall. Having discovered all in themselves and themselves in all they had no interest which was not universal and so satisfying to all individuals.

These forces of earnestness are still operative in the world, but need to be made more dynamic for the good of mankind. How to do it?

Let the good people be earnest in their endeavour, fearless in their conviction, dedicated in their truthfulness. Let them have fortitude and enthusiasm for the Highest. Let them constantly examine their 'highest' and also themselves.

It is not that there are no devoted people in the world. There are plenty of them. But oftener than not their devotion is not to an all-encompassing ideal but to their morbid egocentricity, to mere unexamined narrowness. They want to do good no doubt, but that good has got to come only in their own way of thinking, however faulty it may be, and that good comes only to those who believe as they believe. If good has its way of coming in any other way, it is no good, of course. For, how can it be good when they would not recognize it to be so!

Great loyalty to a petty idea is as disastrous as a small loyalty to a great ideal. Hide-bound devotion to a frozen idea, when it moves in the world with a blind ferocity, only multiplies miseries. What is

needed is an ever-deepening loyalty to an ever growing ideal unto the highest. What is not aimed at attaining greater self-purification, that work is bound to be problematical. Those who rush to lead others while having a stinking sewage of filthy desires and unregenerate impulses flowing within them cannot but increase human miseries. In the name of helping people they degrade them, barbarize them and finally become the victims of their own deeds.

So what is needed is enthusiasm for the highest. Aye, enthusiasm for the highest. We need the all-conquering zeal for the highest ideal. If we have a lofty ideal but no enthusiasm for it, it were better that we did not have the ideal. The loftier the ideal, the greater must be the enthusiasm for it. If we value truth, we must be fearless to desperation. If we have to have love, we must give all, including the dearest thing of all, our life.

Light that has not shone within, how can it remove darkness that is without? Love that is not yet ours, how can that make others our own? Truth that has not burst on our consciousness, how can that obviate falsehood? Compassion that has not irresistibly flowed out of our heart, how can that win cruelty?

There is no bigot who has not been helped by the good who are not earnest. There is not an atheist whose greatest support has not come from believers who are but hypocrites. Irreligion draws all its sustenance not from the non-religious but from the religious who are not earnest.

You have not sought, how can you find? You have not climbed, how can you see? You have not knocked, how can it open? You have not asked, how can it be given to you?

We have made a hell with our thoughts and deeds but say the world is bad. Yes, it is, because so you are, so I am.

The world is in disarray in default of the good. Let a man rouse himself and manifest enthusiasm for his highest. When he does that he will find that his highest always recedes, idols break by numbers, new beacons flash in the consciousness, and a greater pilgrimage unfolds itself with new peaks shining in the horizon.

It has been said that 'the earnest do not die'. Well, is it arising from death which is called earnestness? Death is there where we have fragmented ourselves into little cesspools of separateness. When we arise and awake and see that it is not even

my brother who existed but it was I who was my brother, how then could I any more be a bigot and not earnest? It is then I have begun to live. After these how could death be? So the earnest do not die.

There is none so wicked as I, worse than I if I have not owned the wicked as my brother, nay my God, nay, as myself. This fruit of earnestness is the golden flame of eternal wisdom which can enlighten the whole world.

May man's pilgrimage be always to that direction through ups and downs of difficult terrain.

NOTES AND COMMENTS

IN THIS NUMBER

The words quoted in 'Onward For Ever!' occur in *The Complete Works*, Vol. I, 1962, pp. 388-9.

The Editorial is the concluding portion of that of the May number, dealing with Sītā.

Dr. S. P. Dubey, M. A. (Phil.), M.A. (Rel. Sc.), Ph.D., Department of Post-Graduate Studies and Research in Philosophy, University of Jabalpur, in his article 'Rudolf Otto', focuses our attention on the fact that Otto 'was one of the few Western theologians to formulate his ideas in the light of the Eastern religious traditions.'

Prof. Piyus Kanti Das is a professor of philosophy. In his article he raises the question: 'Is Swami Vivekananda a Neo-Vedantist?' and seeks to establish that 'Swami Vivekananda was an Advaita Vedantin'.

In 'Human Trends' Swami Smaranananda,

under the caption 'The Youth in a Ferment', takes up the problem of student unrest. He suggests that in the teachings of Swami Vivekananda the modern youngster can find the answers he seeks.

Dr P. Nagaraja Rao, M.A., D.Litt., formerly Vivekananda Professor of Comparative Religions, University of Madras, in his article 'Science, Philosophy and Religion' writes that 'science is necessary, but is not enough or sufficient,' for it enables one to achieve integration with nature only. The other two integrations are to be attained with one's fellow men and with one's own self; they 'cannot be effected without the discipline of a sound religion and a humane philosophy.'

'What Inspires Me Most in Holy Mother's Life' is this month written by Clive Johnson, a monastic member of the Ramakrishna Monastery, Trabuco Canyon, Southern California. In Holy Mother's presence, he reminds us, great seers felt as little children.

Dr. G. Srinivasan, M.A., Ph.D., is Reader, Post-Graduate Department of Philosophy, University of Mysore. In his article 'The Logic of *Mokṣa*' he discusses the assumptions and implications disclosed by a logical analysis of the concept of *mokṣa*.

The first portion of Prof. P. S. Naidu's 'Research in Philosophy of Education' appeared in the last issue of *Prabuddha Bharata*. In this issue it is concluded.

In a 'Letter to the Editor' Sri Mulchand Deomal makes a contribution to the correspondence between Swami Nityabodhananda and Dr. S. J. Samartha, which appeared in last December's issue of *Prabuddha Bharata*, under 'Human Trends'.

The 'Musafir' expounds earnestness delineated in the *Dhammapada* in the modern problematical contexts.

REVIEWS AND NOTICES

BENGALI

NIVEDITĀ LOKMĀTĀ, Vol. I BY SANKARIPRASAD BOSE, ANANDA PUBLISHERS PRIVATE LTD. CALCUTTA 9. Pp. 776+24. Price Rs. 30/-.

We hear so much about Nivedita's work in India, but what sort of person was she before she came out to India or before she met her Master, Swami Vivekananda? What background did she have and what was her upbringing like? Did her family have anything to do with the patriotic movements in Ireland? Then, there are also questions about her association with Tagore, Bose, Gokhale and other leaders of the time. We know she had much to do with them and perhaps she influenced them too in many ways, but we never knew for certain what exactly she did to exert that influence over them.

There are many such questions we ask ourselves about this remarkable woman, but so long there was no way of getting to know much about these matters, for there were no books that specifically dealt with them on documented basis. Here is such a book at last, and it happens to come from the pen of one who commands much respect these days for the excellent work he has so far done in research into Indian renaissance, specially that part of the renaissance which concerns Ramakrishna, Vivekananda and Nivedita. Ever since Prof. Bose compiled with two others that well-known book about Swami Vivekananda entitled *Visva-Viveka*, everything he has written has earned

him much applause. This is because, impelled by a true spirit of research, he thinks nothing of going to the end of the world to collect materials for the book he plans to write. In his search for materials he has often had a measure of luck that is rather extraordinary, but it must be remembered that as always, luck favours only the brave. If Anirvan quietly hands him Nivedita's papers, saying, 'Take them, they are yours', surely he knows what he is doing. A research-scholar himself, Anirvan has no doubt in his mind that he is dealing with a person who knows how to make use of the invaluable papers that he is going to give him. It may be that he had seen some of Prof. Bose's earlier works which had raised in him the expectation that if he helped Prof. Bose with the materials that he had in his possession, he would be able to write a correct and complete biography of Nivedita. It must be said that Prof. Bose has not belied Anirvan's expectations. He has written a magnificent book, one which will long stand out as a landmark in research. It is a fine testament of what he can do when he has to do some research work. He has gone to infinite trouble to study the evidence he has had before him, sift it and then piece together an absorbing and yet authentic story about this great woman. One can now understand better the role that Nivedita played in the context of Indian Renaissance. The picture he presents is of a restless spirit who was anxious to fulfil the mission her master assigned to her. He wanted that she should be 'the mistress, servant, friend in one' to

the future generations of India. She was these and even more, if that is possible. She did for India what few Indians did or have ever done. Tagore said, 'I have not noticed in any other human being the wonderful power that was hers of absolute dedication of herself.' Her Master wanted to see in her this sense of dedication and so gave her the significant name 'Dedicated'. Nivedita loved India because she knew India was the queen of her Master's heart and she served her because she knew that by serving her she was in fact serving her Master.

She was like a true mother to the people of India, pressing into their service everything she possessed—her scintillating talents, her leonine courage, her fierce energy, iron will and above all, the love and affection of a mother. Appropriately, Tagore called her 'Lokamātā'.

Her love for India took on many forms, but what was most impressive was the manner in which she took care of, helped, and guided, every talented person she came across in the country. This she did because she knew the country needed the services of such persons if it was to progress. The best example of this was Sir J. C. Bose. The full story of what she did for him would perhaps be never known, but it is safe to say that it would have been difficult, if not also impossible, for Sir J. C. Bose to achieve the success he did in his scientific work but for her.

No wonder that the scientist paid her handsome tributes by representing her as 'the lady of the lamp' on his laboratory building. Incidentally, how is it that there is no full-length biography of

Sir J. C. Bose yet? It is time somebody made an attempt to write one. To anyone who would make the attempt the present book would prove invaluable.

The book gives, for the first time, a picture of Nivedita's early life, the fierce patriotism of her family and the sacrifices it made for the sake of Ireland, her education and religious training, her intellectual pursuits and her personal life. Then, of course there are vignettes of her early life in India with many episodes not hitherto known, her love for Mother Kali, her slow emergence as an instrument of her Master's mission, her complete acceptance of India, her contacts with some of the great men of the time including Tagore, Gokhale and Dutta, who came under her spell and in varying degrees co-operated with her to advance the cause of India. The book is not merely a biography, but a history. Herein lies the importance of the book. No one who wants to understand nineteenth century India and the forces that worked to give it shape can afford to miss it. The book should be on the shelves of every institution which is devoted to the cultivation of knowledge, culture or research.

The author has done a fine job of work. It is a massive book but one without a single dull page. It is not only the material that makes it interesting but also the way it is handled. The author has a fine style—simple but incisive. One hopes the second volume will be equally good. It will, in any case, be eagerly awaited.

SWAMI LOKESWARANANDA

NEWS AND REPORTS

THE RAMAKRISHNA MISSION ASHRAMA, PATNA

REPORT FOR 1968-69

The activities of this Centre during the period under review were as follows:

Educational Activities:

Students' Home: The Home is exclusively meant for college students. The inmates live here as members of a homogeneous family away from the din and bustle of the city life. At the end of the session there were 23 students of whom 12

were free, 3 partly free and 8 paying. All the students who appeared for different university examinations passed.

Swami Turiyananda Library and Free Reading Room: In the year under review the total number of books was 8,187 of which 115 were new additions. The Reading Room received 65 periodicals and 8 dailies. The total number of books issued was 15,233 and the average daily attendance was 60.

Cultural Activities: On special occasions lectures were delivered at the Ashrama on religious and cultural subjects.

Medical Activities: In the Homocopathic section

of the Bhuvaneshwar Charitable Dispensary 76,790 patients, of whom 7,875 were new, were treated free. The Allopathic section attended to 89,636 patients of whom 11,344 were new.

Religious Activities: Daily worship at the Ashrama temple, weekly classes and scriptural discourses in and outside the Ashrama formed the main features of religious activities of the Centre. Panini Vyakaraṇa classes were held twice in a week. An instructive story-telling class to young children under ten was also held every Sunday. The birthdays of Sri Ramakrishna, Holy Mother and Swami Vivekananda and other important festivals were observed with due solemnity.

THE RAMAKRISHNA MISSION SEVASHRAMA VRINDABAN

REPORT FOR 1967-68

This Centre of the Ramakrishna Mission started in 1907 on a humble scale with provision for a small number of patients. It has grown into an up-to-date hospital furnished with the most modern equipment. The eye department of this hospital is the prominent one. The activities of the various departments of the Sevashrama during the period under review were as follows:

Indoor: There are 103 beds. The number of cases admitted during the year was 2,266. Surgical operation cases numbered 995.

Outdoor: The total number of cases treated during the year was 1,48,754 and that of old cases was 1,20,006. The total number of operations performed including those of the eye department was 807. The average daily outdoor attendance was 406.

Homoeopathy Department: During the year under report there were 3,336 and 15,162 new and old cases respectively.

Eye Department: The figures relating to Indoor and Outdoor cases treated came to 570 and 6,121 respectively. 669 operations were performed during the year.

Clinical Laboratory: Pathological investigations of 16,621 samples of blood, urine, sputum etc. were carried out.

X-Ray Department: The total number of X-Ray exposures taken was 1073.

Physio-Therapy: The total number of cases treated under this head was 249.

Recreation facilities are provided to patients through Reading Room and Library, Radio and Audio-visual display on health and hygiene.

General Relief and Welfare Activities: A sum of Rs. 1,528.22 was spent to help needy patients, helpless students and poor patients.

Immediate Needs: Some of the urgent needs of the Sevashrama are: Building Maintenance Fund, Goseva Fund, Road construction apart from the need to clear off the accumulated loans.